प्रतिजग्राह बलवान् सुनन्देनाहनच्च तम् ।
मुसलाहतमस्तिष्को विरेजे रक्तधारया ॥१९॥

VERSE 19 Meaning: "Shri Balarama caught hold of this tree wielded by Dwivida, with His hand and later, through His pistle weapon known as "Sunanda", Shri Balarama attacked him, through which, the bones in his head got broken. Blood now began to flow copiously."

श्रीसुबोधिनी–तस्य हि वृक्षा लोमप्राया: तं हस्तेन गृहीतवान्, वञ्चनेऽपि भूमिस्ताडिता भवतीति। तत: सुनन्देन मुसलेन **तमाहनत्** हतवान्। चकारात् वृक्षमपि तेनैव हत्वा तदुपरि प्रक्षिप्तवान्। तस्य वृक्ष इव मुसलमपि कार्यव्यभिचारि भविष्यतीत्याशङ्क्याह **मुसलाहतमस्तिष्क** इति। **मस्तिष्कं** मस्तकास्थि। ततो रुधिरप्रवाहोऽपि जात:। तेनापि विरेजे, नतु मूर्च्छित:, हतो वा ॥१९॥

ननु प्रहारेण सकार्येण कथं शोभेत्याशङ्क्य दृष्टान्तमाह **गिरिर्यथा गैरिकयेति**।

SRI SUBODHINI: As the tree wielded by Dwivida was such, that Shri Balarama was able to stop and grasp it with His hand! Otherwise it would have hit the ground only! Shri Balarama desired that even this earth should not be hit. Hence He caught hold of this tree! Later, through His pistle weapon "Sunanda", Shri Balarama hit Dwivida. The word "Cha" has been used to indicate, that Shri Balarama broke this tree, and threw the broken parts of the tree on Dwivida only! Will this "pistle" also be useless like the tree? This doubt is removed by saying that this "pistle" weapon carried out it's intended task successfully by breaking the bones of Dwivida's head! Now, blood began to pour out copiously and Dwivida looked "brilliant" with this "flow of blood"! He did not become unconscious or die!

How did this "brilliance" come, after being hit and with "broken" bones and flow of blood? Through the next verse, an example is given to make us understand this.

गिरिर्यथा गैरिकया प्रहार नानुचिन्तयन् ।
पुनरन्यं समुत्क्षिप्य कृत्वा निष्पत्रमोजसा ॥२०॥

VERSE 20 Meaning: "Like a mountain looks brilliant through the flow downwards of ochre colored earth mixed with water, in the same way, Dwivida also looked "brilliant". This monkey ignoring the hit on his head, uprooted another "Sal" tree, and with great courage, removed all it's leaves."

श्रीसुबोधिनी–नन्वाकृतिसाम्येऽपि अन्तर्दुःखानुभवात् म्लानतैव युक्ता, न तु शोभेति चेत्, तत्राह **प्रहारं नानुचिन्तयन् रेज** इति पूर्वेण सम्बन्धः। उत्तरत्र वा **पुनरन्यं समुत्क्षिप्येति**। 'त्रिषत्या देवा' इति समानमपि युद्धं वारत्रयमुच्यते। त्रिर्यजुषेतिवत्। अन्यं मूलात्समुत्क्षिप्य निष्पत्रं च कृत्वा, अन्यथा सर्वाः शाखा अग्रभागे हस्ते धर्तुं न योग्या भवन्तीति मूलभागेन च ताडयितुं निष्पत्रकरणम्। **ओजसेति** शीघ्रम्। ॥२०॥

SRI SUBODHINI: Though the comparison has been made between the mountain and the "head", it could have been appropriate to tell about the pain, which Dwivida might have suffered in his inside, instead of the "beauty" outside! For this, the answer is given, that this monkey did not give any attention to the hit on his head (i.e. he ignored it, as of no consequence). This shows, that he did not experience any pain or sorrow in his "inside" at all! That is why, the description of being seen as "brilliant" (Reje) has been given. Later the monkey uprooted another tree and removed all it's leaves. He now took this tree in his hand. If he had not removed the

leaves, he would not have been able to take this tree in his hand. He had taken the tree through the "roots", as he wanted to attack Shri Balarama from the side of it's "root side". In fact, he used this side to hit Shri Balarama also. Fighting between "equals" usually is told thrice!

तेनाहनत् सुसंक्रुद्धस्तं बलः शतधाभिनत् ।
ततोऽन्येन रुषा जघ्ने तं चापि शतधाभिनत् ॥२१॥

VERSE 21 Meaning: "This monkey hit Shri Balarama with the tree from the side of it's "roots"! This made Shri Balarama very angry, and Shri Balarama broke this tree into many parts. Later, the monkey, getting very angry, hit Shri Balarama, with another tree. Shri Balarama shattered and cut this tree also into small bits and pieces!"

श्रीसुबोधिनी–सुतरां सम्यक् क्रुद्ध। प्रहारवीर्ययोराविर्भूतत्वात्तस्य प्रतिग्रहो न पौरुषायेति बलस्तं शतधाभिनत् विदीर्णं कृतवान्। तृतीयपर्याये पुनराह **ततोऽन्येनेति** ॥२१॥

ततोऽनन्तयुद्धमतिदिशति **एवं युध्यन्निति।**

SRI SUBODHINI: Shri Balarama became very angry and this arose due to the hit he received and due to His courage! He now cut this tree into small bits. For a third time also, through anger, the monkey began to hit Shri Balarama through another tree, and Shri Balarama cut this tree also into small bits!

After this, this "endless" battle is being described through the next verse.

एवं युध्यन् भगवता भग्ने भग्ने पुनः पुनः ।
आकृष्य सर्वतो वृक्षान्निर्वृक्षमकरोद्वनम् ॥२२॥

VERSE 22 Meaning: "Fighting like this, our Lord Shri Balarama again and again cut the trees, flung at him, into bits and pieces. This monkey also, uprooted the trees from all the four sides and in this way, made this forest bereft of all the trees."

श्रीसुबोधिनी–भगवता सह युध्यन् भगवतैव वृक्षे भग्ने क्रमेण सर्वेष्वेव वृक्षेषु पुनः पुनराकृष्य इक्षुदण्डमिव मूलादुत्पाट्य सर्वत्र एवंकरणेन वनं वनभूमिं निर्वृक्षमकरोत्। लतागुल्मादीनां विद्यमानत्वात् वृक्षमात्रमेव गतम्, न तु वनमेव ॥२२॥

ततः पाषाणवृष्टिं भग्नोद्यमः सन् कृतवानित्याह **ततोऽमुञ्चच्छिलावर्षमिति।**

SRI SUBODHINI: The monkey was desirous of fighting with our Lord, and our Lord Shri Balarama also, again and again, cut the trees into bits and pieces. This monkey also, like lifting sugarcane plants, uprooted all the trees, from all the sides, in this way, this monkey made this forest bereft of all trees. The forest now remained only with creepers and bushes – but there were no trees at all!

On seeing his "failure", the monkey began to "rain" boulders, as per the following verse.

ततोऽमुञ्चच्छिलावर्षं बलस्योपर्यमर्षितः ।
तत्सर्वं चूर्णयामास लीलया मुसलायुधः ॥२३॥

VERSE 23 Meaning: "Later the monkey began to shower huge boulders on Shri Balarama. But the wielder of Musala weapon Shri Balarama, like a play, shattered all these boulders into smithereens!"

श्रीसुबोधिनी–तत् प्रक्षिप्तं सर्वमेव चूर्णयामासेति तस्य साधनस्य भगवत्प्रतिकूलस्य पुनः साधनतां निवारयति। तत्र क्लेशमाशङ्क्याह **लीलयेति।** अलौकिकप्रकारं वारयितुमाह **मुसलायुध** इति ॥२३॥

ततो भग्नसाधनो बाहुयुद्धार्थमागत इत्याह **स बाहू** इति।

SRI SUBODHINI: Shri Balarama made all these "showered" boulders into dust – thus these "instruments" for attack, could not be effective, as they were aimed at our Lord Himself! THUS, ANY ACTION OR EFFORT (INSTRUMENT) AIMED TO DISPLEASE OR DONE AGAINST THE WILL OF OUR LORD, WILL NOT BE SUCCESSFUL! Did Shri Balarama feel, any difficulty in rendering all these attacks ineffective? Not at all, as Shri Balarama shattered all of them, like in a "play" (Leelaya), where there is no difficulty at all! Did he achieve this, by using His "supernatural" powers? Again it is said, that Shri Balarama rendered them "ineffective", through the use of His "Musala" weapon only, and He played this "game or Leela" in this way!

Later, when all his efforts were rendered "fruitless", the monkey readied to fight with his arms, and this is described through the following verse.

स बाहू तालसाङ्कशौ मुष्टीकृत्य कपीश्वरः ।
आसाद्य रोहिणीपुत्रं ताभ्यां वक्षस्यरूरुजत् ॥२४॥

VERSE 24 Meaning: "The king of the monkeys, came near to Shri Balarama joining the fists of his hands, resembling the palm tree and gave a blow on to the chest of Shri Balarama."

श्रीसुबोधिनी– **तालसङ्काशाविति** दीर्घस्थौल्यपरुषत्वान्युक्तानि। मुद्गरवन्मुष्टीकरणम्। तथोद्यमे मोहितत्वं शङ्कितं व्यावर्तयितुमाह **कपीश्वर** इति। मारणपर्यन्तं तूष्णीं स्थित इति **रोहिणीपुत्रमित्युक्तम्**। ताभ्यां हस्ताभ्यां मिलिताभ्यां वक्षसि अरूरुजत्। पीडां कारितवान् ॥२४॥

ततः स्वयमपि, अशस्त्रेण सह सशस्त्रो न युध्येदिति, स्वयममि त्यक्त्वा

मुसललाङ्गले दोर्भ्यां जत्रावभ्यर्दयत्, तथा सामर्थ्ये धर्मज्ञाने च लौकिकमेव साधनमित्याह **यादवेन्द्र** इति।

SRI SUBODHINI: The reference to the "palm tree" for the hands of this monkey denotes that his hands, indeed, were huge, strong and long like the palm tree! He now closed the fists and undeluded in his efforts – due to his stature of being the king of the monkeys – he came and attacked Shri Baladeva, who was keeping quiet upto now - that is why the Lord has been referred to here as the "son of Rohini". The monkey gave a blow, with his closed fist on to the chest of Shri Balarama, with a view to hurt him.

Shri Balarama was fully aware of the scriptures governing the "art and science" of fighting a battle! He was aware, that one should not fight with a weapon, with someone who does not have a weapon! This monkey did not have any weapon now. Hence Shri Balarama also gave up all his weapons, such as the "Musala" etc. As he is capable, He began to fight without the use of any weapon. This is being described as per the following verse.

यादवेन्द्रोऽपि तं दोर्भ्यां त्यक्त्वा मुसललाङ्गले ।
जत्रावभ्यर्दयत्क्रुद्धः सोऽपतद्रुधिरं वमन् ॥२५॥

VERSE 25 Meaning: "After giving up His weapons of plough, Musala etc. getting angry, Shri Balarama broke the spinal chord of the monkey with both of His hands, due to which, the monkey fell down, drenched in blood, which was flowing."

श्रीसुबोधिनी–यतः पूर्वमपि स रामभक्त इति तथा करणम्। **जत्रुः** कण्ठाधःस्थितमस्थि। तस्मिन्भग्ने म्रियत एवेति। अतो रुधिरं वमन् पतितः ॥२५॥

तस्य पराक्रममुक्त्वा देहस्यापि महत्त्वमाह **चकम्प** इति।

SRI SUBODHINI: Despite being a devotee of Shri Raama earlier, Shri Balarama had to do this! The spinal chord, which is lower to the neck was broken along with the bones, and the monkey fell down, drenched in copious flow of blood.

After describing the monkey's "valour", through the next verse, the glory of his "body" also is being described.

चकम्पे तेन पतता सटङ्कः सवनस्पतिः ।
पर्वतः कुरुशार्दूल वायुना नौरिवाम्भसि ॥२६॥

VERSE 26 Meaning: "Oh scion of the Kuru clan! The monkey began to fall! At this time, the mountains, along with the trees and peaks, began to tremble, like the tossing of a boat seen in violently disturbed waters!"

श्रीसुबोधिनी–सटङ्कः प्रसिद्धः पर्वतः वनस्पतिसहितः। सम्यक् परिज्ञानार्थमेतदुक्तम् सर्वतश्चकम्पे। टङ्कशब्देन उपरितनो भागः वलभीसदृशः वप्रापरपर्यायः। तत्सहितः पर्वत एव भवति। **स पवत** इति पाठस्तु सुगमः। विश्वासार्थं सम्बोधनम्। अधिकदोलनार्थं दृष्टान्तः। तत्रत्यानां भयोत्पादनार्थं वा। तेन तस्मिन् पतिते सर्वाः स्त्रियो राममालिङ्गितवत्य इति कामरसेन मध्ये न विघ्नः, किन्तु तत्पोषक एव जात इति फलति। ॥२६॥

भक्तत्वादल्यत्वाच्च कदाचिदयुक्तो भवेदिति देवानां सम्मतिमाह **जयशब्द** इति।

SRI SUBODHINI: Along with the trees, this famous mountain began to tremble, on all the four sides, along with the peaks! The addressal for the king as the "scion of the Kuru clan" has been made by Shri Sukdeva to give faith and confidence to the king. Like in a violently wavy disturbed waters, a boat is tossed about – this

example has been given to generate fear in the minds of those, who were staying there! It is said that, when the mountains began to tremble, all His wives came and embraced Shri Balarama, out of fear!

As Dwivida was a Bhaktha, in the earlier days and also "petty", was this action of Shri Balarama wrong? Not at all – as the celestial gods, approved this action, and this is "cleared" through the next verse.

जयशब्दो नमः शब्दः साधु साध्विति चाम्बरे ।
सुरसिद्धमुनीन्द्राणामासीत्कुसुमवर्षिणाम् ॥२७॥

VERSE 27 Meaning: "At that time, the celestial gods, in the sky, the Siddhas and the best among the sages, began to exclaim sounds of "victory" and "prostrations" and "well done!" and also showered flowers."

श्रीसुबोधिनी–उत्कृष्टानां जयशब्दः, मध्यमानां नमःशब्दः, शिष्टः साधुशब्द इति त्रिविधानामपि सम्मतिरुक्ता। पूर्वं जयशब्दः आशीरूपः, पश्चान्मारणार्थं प्रार्थनारूपो नमःशब्दः, साधु साध्विति मारणानन्तरम्। दिवीत्यन्यथावचने ततःपात एव भवेदिति सूचितम्। **सुरसिद्धमुनीन्द्राणामिति** त्रिविधानामपि तथात्वम्। **कुसुमवर्षिणामिति**। कायिको व्यापारः। एवं सर्वात्मना देवानामनुमोदनमुक्तम् ॥२७॥

भूमिष्ठानामप्याह एवं निहत्य **द्विविदमिति**।

SRI SUBODHINI: There was complete approval of the celestial gods and others for the killing of Dwivida by Shri Balarama. The "best" among them now "sounded" exclamations of "victory". The lesser qualified people among them chanted and offered "prostrations". All others, exclaimed "Well done! Well done!". The best among them, who exclaimed the words of "victory" (Jaya) were giving their "blessings" i.e. the celestial gods gave these blessings. Those who chanted "prostrations"

(Nama) were the ones, who had prayed to Shri Balarama to kill this monkey. After his killing, they exclaimed "Well done! Well done!" – and congratulated Shri Balarama. In the sky, it is said that, if anyone tells a "lie", the same person will have a "downfall", and this is applicable to all the celestial gods, the Siddhas (spiritually realized souls) and the sages. They all, now, showered flowers on Shri Balarama. This is the "action" they did, through their "bodies" (as earlier through their "words", they had praised Shri Balarama). In this way, the celestial gods approved Shri Balarama's action. This is what is said.

All those, who were on this "earth" also approved our Lord's action - as per the following verse.

एवं निहत्य द्विविदं जगद्व्यतिकरावहम् ।
संस्तूयमानो भगवान् जनैः स्वपुरमाविशत् ॥२८॥

VERSE 28 Meaning: "In this way, when Shri Balarama, was going towards His city, after killing Dwivida, who was causing destruction to this world, the citizens began to sing His glories and greatness. Shri Balarama entered into the city, listening to this "praise".

श्रीसुबोधिनी–हनने हेतुर्जगतो व्यतिकरं नाशमावहतीति। अत एव जनैः संस्तूयमान॥ एतावत्त्वोपपत्तिर्भगवानिति। पूर्वं तस्य प्रत्ययापत्तिरनुक्तेति। मध्ये भगवतः कार्यं पतितम्। अग्रेऽपि तथा पतिष्यतीत्याशङ्क्य तस्य द्वारकाप्रवेश उच्यते **स्वपुरमाविशदिति** ॥२८॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे सप्तषष्टितमोध्यायः ॥६७॥

SRI SUBODHINI: The reason for killing Dwivida is being explained, that he was systematically giving

trouble and sorrow to this world. He was destroying people and places. Hence all the citizens now, after getting this "relief", began to "praise" Shri Balarama. Shri Balarama is hailed here as "Bhagawān" (the Lord of the Universe), and in the future also, He will have to "play" like this, on behalf of our Lord Shri Krishna! In this way, being praised by everyone, Shri Balarama entered the city of Dwaraka.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 67th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं-अष्टषष्टितमोध्यायं॥

CHAPTER 68, CANTO 10, SRI BHĀGAVATAM.

अत्यलौकिकमाश्चर्यचरित्रमधुनोच्यते ।
एकोनविंशे रामस्य सर्वलोकातिशयिनः ॥१॥

KĀRIKA 1 Meaning: "In this chapter, the "par-super-natural" (ATI ALOUKIK) and most astonishing story and Leela of our Lord Shri Balarama, who is the Lord of the Universe, and beyond all these worlds, is being described."

एवं रामस्य कृष्णस्य त्रितयं त्रितयं द्वयोः ।
चरित्रमीरितं च स्यात् षड्गुणानां विभागकृत् ॥२॥

KĀRIKA 2 Meaning: "In this way, our Lord's and Shri Balarama's Leelas are told, with "three stories" each,thus equally dividing the 6 qualities (into two of 3 qualities each)."

धर्मः सिद्धो भगवति कामः सिद्धस्तथापरे ।
अद्वितीयहरित्वं तु कृष्णे सिद्धं फलत्वतः ॥३॥

KĀRIKA 3 Meaning: "In Shri Balarama, "Dharma" is established! In Shri Krishna "desires" are established!

But only in our Lord Krishna, the nature of the "non-dual Shri Hari" is established."

जगद्दोषनिवृत्तिस्तु रामे सिद्धा हि साधने ।
अलौकिकं साधनस्थं रामे कृष्णे फलं तथा ॥४॥

KĀRIKA 4 Meaning: "The removal of the "blemish" of this world, through "efforts is established in Shri Balarama only. Like the "supernatural" nature pertaining to these efforts is there in Shri Balarama – this is being "specially" explained."

अत्रावान्तरभेदानां धर्मिणः पृथगीरिताः ।
विभागज्ञापनार्थाय यथैवं विनिरूप्यते ॥५॥

KĀRIKA 5 Meaning: "With a view to make us understand the differences in these various "divisions" – the nature of "Dharmi" (our Lord) has been explained "separately". In this way, a very "special" explanation has been given."

यमुनायां पर्वते च कृतं पूर्वं निरूपितम् ।
गङ्गायामपि यत्कार्यं तदत्र स्फुटमुच्यते ॥६॥

KĀRIKA 6 Meaning: "Whatever Leelas were performed on the Yamuna and the mountains are explained, in the first instance. The Leela pertaining to Ganga is being clearly described now.

लक्ष्मणोद्वहने बद्धः साम्बो रामेण मोचितः ।
निगृहीता विपक्षाश्च तदत्र विनिरूप्यते ॥७॥

पूर्वाध्याये दुष्टनिवारणलक्षणं चरित्रमुक्त्वा शिष्टशिक्षणरूपं चरित्रमाह। तत्र साम्बाहृतलक्ष्मणा प्रसङ्गभूता निरूप्यते दुर्योधनसुतामिति।

KĀRIKA 7 Meaning: "On bringing Laxmana, the "bondage" of Saamba occurred! Shri Balarama got him

released from this "bondage", and He arranged to catch the enemies. All these stories are being described here."

In the previous chapter, the "bad" persons were destroyed. Now the Lord has given "instruction" to the good and noble persons. These stories are being told. During this, the incident of the "abduction" of Laxmana, by Saamba took place. This story is being told through the next verse.

श्रीशुक उवाच–

दुर्योधनसुतां राजन्लक्ष्मणां समितिंजयः ।
स्वयंवरस्थामहरत्साम्बो जाम्बवतीसुतः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh king! Saamba, who is the son of Jaambavati and who is victorious in battles, abducted Laxmana, the daughter of Duryodhana, during the "Swayamvara" ceremony."

श्रीसुबोधिनी–राजन्निति राजकन्याया: स्वयंवर एव धर्म इति ज्ञापयति। लक्षणैर्विशिष्टेति लक्ष्मणा। सर्वत्र भगवदीया: स्वयंवरे गच्छन्ति, तत्र सकामामकामां वा बलं विचार्याविचार्य वा हरन्ति। तथायमपि अविचार्यैव स्वयंवरस्थाने तूष्णीं स्थितामहरत्। **समितिंजय** इति तस्य धाष्ट्यें हेतुः। **जाम्बवतीसुत** इत्यविचारे ॥१॥

एवं हरणे निमित्ते जाते कौरवाणां भगवन्मार्गोल्लङ्घनजातं अपराधं निरूपयति **कौरवाः कुपिता ऊचुरिति** त्रिभिः।

SRI SUBODHINI: "Oh king! – this addressal made by Shri Sukadeva indicates, that usually the appropriate way for conducting the marriage of a royal princess is only through "Swayamvara" (the bride choosing her groom). In this way, Laxmana, daughter of Duryodhana, who was invested with very virtuous qualities and nature, had come and stood silently, in the place of her

own "Swayamavara" ceremony. Usually, those members of the warrior class, belonging to our Lord, go and attend the "Swayamvara" ceremonies, wherever it took place and used also to "abduct", those brides, who either chose them or not, without giving any consideration of, as to whether they were strong or weak! In the same way, Saamba, our Lord's son through Jaambavati, also abducted, without much fore-thought, the daughter of Duryodhana, Laxmana, who was standing silently in the place, where her "Swayamvara" was being held! The reason for this "wrongful" act was his prowess and capacity to be victorious over the armies. But why did he not think at all? (about the consequences). On this, it is said, that it was due to this mother, Jaambavati, who was the daughter of a bear, and bears usually act without any forethought!

Samba "abducted" Laxmana, due to which, the "Kaurvas" (i.e. Duryodhana and his brothers) committed an offence of violating our Lord's "ways and commands". This is being described, through the next verse.

कौरवाः कुपिता ऊचुर्दुर्विनीतोऽयमर्भकः ।
कदर्थीकृत्य नः कन्यामकामामहरद्बलात् ॥२॥

VERSE 2 Meaning: "The "Kauravas" got angry and told that this "boy" is very haughty (lacks humility). He has abducted forcibly the bride, without even thinking of us at all! A bride who does not like at all!"

श्रीसुबोधिनी–पाण्डवा अपि कौरवाः, तथापि ते न तत्र तिष्ठन्ति यद्यपि भीष्मादयः भगवद्भक्ताः, तथापि मर्यादास्थिता इति शास्त्रव्यतिरेकेण भगवदीयानपि न मन्यन्ते। वरणानन्तरमेव कन्या तदीया भवतीति बलाद्धरणं सम्भाव्य कुपिता जाताः। कौरवा महान्तः कुलकर्मभ्यां श्रेष्ठाः। ऊचुः स्वगोष्ठ्यामेव। **दुर्विनीतोऽयमर्भक** इति। महतो बालकस्य विनयोऽपक्ष्यते,

तदत्र नास्तीति बन्धनेऽपि न दोष इति। अथवा। कैश्चिदुक्तं **दुर्विनीतोऽयमिति**, **कैश्चिदर्भक** इति। दोषाभावार्थमनेन हृतापि न दुष्यतीत्यपि सूचितम्। नहि बालकस्पृष्टा दुष्यति। ननु को दोषः, कुतो निवार्यत इति चेत्, तत्र दोषमाह **कदर्थीकृत्येति**। अस्मान् तिरस्कृत्य, क्षत्रियाणां मानं हृत्वा, नोऽस्माकं कन्या कुलीनानाम्। अनेन ऋक्षनप्ता न कुलीन इति सूचितम्। किञ्च। कन्याप्यकामा। वरणं दूरे, इच्छापि तस्या नास्ति। नन्ववश्यं केनचिन्नेया, देयैव च कन्या, तत्राह **बलादिति**। क्षत्रियाभासेभ्य एव बलिष्ठैर्नीयते बलात् ॥२॥

तर्ह्येवं सति किं कर्तव्यम्, तत्राहुः **बध्नीतेमं दुर्विनीतमिति।**

SRI SUBODHINI: The Pandavas also belong to the "Kuru" clan, but they were not present there. Bheeshma and others were devotees of our Lord, who were present there. They were all adhering to the principles of the scriptures, in their daily conduct, to the extent, that they did not accept, even those persons, who belonged to our Lord, if they do not conform to the "orderly" pattern of "behaviour", as per the "Sastras" (scriptures). A "bride" has to accept the "groom", and after this "action" only, a bride is considered as belonging to the "groom". But, here the "bride" was forcibly "abducted", and the "Kauravas" got very angry over this action. These Kauravas were great people, excelling both, through their "birth" and "Karma" (actions). They now began to tell, that this "boy" lacks humility, and, despite belonging to a known family, he lacks humility. Hence there is no "blemish" in tying him up! Others, who spoke told, that after all, he is a "boy", and due to this only, he has abducted Laxmana, and Laxmana is not polluted by this "boy"! But others argued "that "this boy", through his actions, has "ignored" us, and has also "humiliated" us, who belong to the warrior class." Some others told, "this boy born out of the family of bears is taking away a

"bride" from an illustrious royal family". In this way, they all felt that he, indeed , had committed a grave offence. Moreover, this "bride" also does not "desire" for this "boy", and "marriage" between these two, is therefore, veritably impossible! The fact of "forcibly" taking away this bride is also an offence. Usually, only very strong and noble warriors, through their "strength" take away, such brides, but, here, this "boy" belonging to an infamous "family" deserves to be punished, and "we should bind him". This is clearly described, through the next verse.

What should be done for this "offence"? Answer is given, through the next verse.

बध्नीतेमं दुर्विनीतं किं करिष्यन्ति वृष्णयः ।
येऽस्मत्प्रसादोपचितां दत्तां नो भुञ्जते महीम् ॥३॥

VERSE 3 Meaning: "Tie this haughty person! What can these Yadavas do? These Yadavas, after all, are living due to our mercy only, in the land given by us!"

श्रीसुबोधिनी–दुर्विनय एव बन्धने हेतुः। नन्वेवं कृते यादवाः क्रोधं करिष्यन्तीति चेत् तत्राहुः **किं करिष्यन्ति वृष्णय** इति। कथं न करिष्यन्तीत्याशङ्क्यायामाहुः **येऽस्मत्प्रसादोपचितामिति**। उपजीव्यत्वात् अस्मासु क्रोधं न करिष्यन्ति। स्वयमागत्य युद्धादिकरणसम्भावनैव नास्तीत्याहुः **येऽस्मत्प्रसादोपचिताम्**। जीवनपर्याप्ता तु सेवायामपि प्राप्यते। कृष्यादिना च। अतः पुष्टा प्राप्तव्या। सा यादवानां स्वाभाविकी न भवतीति परकीया ग्राह्या। तत्र परस्य दुर्बलत्वेऽपि न्यायसिद्धत्वात् बलिष्ठैः सेवया रक्ष्यते। तत्र पक्षपाते भूमिस्तस्य गच्छति। तथा यादवानामस्मत्प्रसादोपचिता भूमिर्भवति। किञ्च। मण्डलेश्वरराज्ञा तत्तद्भूमिस्तेभ्यस्तेभ्यो दीयते, यदाभिषिक्तो भवति। अतो वयं पूरुवंशोद्भवत्वात् राजानः। अतः सामान्यविशेषप्रकारेण अस्मद्दत्तामेवं भूमिं भुञ्जते ॥३॥

ननु पुत्रे धृते भूम्यपेक्षामपि त्यक्ष्यन्तीति चेत्, तत्राहुः **निगृहीतं सुतं श्रुत्वेति।**

SRI SUBODHINI: The reason for imprisoning this "boy" was his imprudent and haughty nature (non-humble). If it is told that, by doing like this, will the Yadavas get angry? Answering this, they ask, as to what the Yadavas can do to them? That, they will not take any reprisal action, they say, by giving a reason. "The Yadavas are alive only, due to our grace and mercy. Hence, they will not get angry on us. There is no possibility of their coming to fight with us either. The reason being, that they are living only on the territory got by them, through our mercy. The land which, they are cultivating, belongs to us and not their's at all. The Yadavas can enjoy the bounty of this land only at the pleasure of the Kauravas. As they render "service", the land is kept with them for eking out their livelihood! So long as the Yadavas behave properly, we would keep the land with them. Otherwise, as the land has been given by us, we would take it back from them, if they, were to oppose us, in any way! Usually, an "emperor", when he goes through the "coronation" ceremony, confers title of lands for the livelihood of the satellite kings and chieftains. We are the "emperors" due to our birth in the family of Puru. It is we, who have given this land to them, where they are living now."

If it is told, that if Saamba is caught, then there is a possibility of the Yadavas giving back the land, and will come to fight. A reply is given to this doubt, as per the following verse.

निगृहीतं सुतं श्रुत्वा यद्योष्यन्तीह वृष्णयः ।
भग्नदर्पाः शमं यान्ति प्राणा इव सुसंयताः ॥४॥

VERSE 4 Meaning: "If the Yadavas would come, opposing us, on hearing their "son" being "bound" by us, then, they will have no other alternative, except to become peaceful after their "pride" is destroyed – like the "vital air" of the Yogi, becomes peaceful through due control!"

श्रीसुबोधिनी–भग्नो दर्पो यैरिति स्तुतिः। येषामिति निन्दा। **यदी**ति श्रुत्वापि नायास्यन्त्येव यथा कृपयास्माभिर्भूमिर्दीयते। तत्र पुत्रमपि प्रेषयिष्यन्तीति विश्वासात्, तदा प्रेषयिष्याम इति हृदयम्। अथ यदि अस्मास्वविश्वासं कृत्वा, स्वस्य वा बलोत्कर्षं मत्वा, आयास्यन्ति, तत्रापीह विषमदुर्गे, तदा पूर्वसिद्धोऽपि दर्पः अत्रोपक्षीणो भविष्यतीति **शमं** शान्तिमेव यान्ति। ते नूनमुपजीवका इति न निराकार्याः, किन्तु बहुकालं निरुद्धाः सन्तः गतदर्पाः प्रार्थनया गृहं गमिष्यन्तीति भावः। वशे वा स्थास्यन्ति। तत्र दृष्टान्तमाह **प्राणा इवे**ति। यद्यप्यन्येषां प्राणाः स्वतन्त्रा भवन्ति, तथापि योगिनः संयता एवेति स्वात्मानं योगिस्थानीयं मन्यन्ते ॥४॥

एतादृशं वाक्यं भीष्मादीनामपि चेत्, तदा सम्बद्धार्थमपि भवेदिति वक्त्रृन् गणयन्ति **इती**ति।

SRI SUBODHINI: Our Shri Mahaprabhuji has given two meanings for the words "of broken pride" (Bhagnadarpaha). Firstly the act of destroying the "pride" of an enemy i.e. referring to those, who have achieved this act! Through this meaning, there is a "praise" of the Yadavas! Secondly, "whose 'pride' has been destroyed by the enemies". Through this meaning only, the Yadavas are condemned. Our Shri Mahaprabhuji explaining the inner meaning of the word "Yadi" (if) tells, that the Kauravas felt in this way "will not the Yadavas have faith in us, that we would also release the "boy", in the same way, we have given "land" to them.? But without having this faith in us, if they were to come, opposing us, thinking themselves to be very strong and capable (to

fight with us) even in this event also, their "pride" will be shattered and destroyed, in this implacable fort of ours! At any rate, they will become quiet and peaceful, in this way. They are all living due to their faith in us only, and this factor cannot be forgotten". But by holding Saamba here for a long time, both the Yadavas and Saamba will pray for release, so that they can go home. A comparison of the Yogi's "vital air" becoming totally peaceful due to control over the "senses" exercised over a long period is being given here. Saamba also will become peaceful along with the Yadavas or he will stay, under their control. In this way, the Kauravas thought themselves as if they were the "Yogis".

If Bheeshma and others also speak these "words" (i.e. approve this action), then one should understand that the "action" contemplated (i.e. binding Saamba) is indeed, the proper one. This is being described, through the next verse.

इति कर्णः शलो भूरिर्यज्ञकेतुः सुयोधनः ।
साम्बमारेभिरे बद्धुं कुरुवृद्धानुमोदिताः ॥५॥

VERSE 5 Meaning: "Having got the approval of old and wise persons of the Kuru clan, Karna, Salya, Bhoori, Yagnaketu, Suyodhana – all of them began to tie up Saamba."

श्रीसुबोधिनी–इतिशब्दः प्रकारवाची। एवं विधान्यन्यान्यपि वाक्यानि। दुष्टाश्चत्वारोऽत्र वक्तारः ये भारते, कर्णः, शलः शल्यः भूरिश्रवसो भ्राता भूरिः, यज्ञकेतुश्च तेषामेव प्रधानभूतः। त्रय एते मध्ये दोषरूपा गणिताः। चतुर्णां प्रधानभूतावाद्यन्तयोर्गणितौ। दुशासनोऽप्यत्रानुसन्धेयः। अग्रे 'षड्रथा'निति वचनात्। साम्बं बद्धुमारेभिरे। परितः समागत्य धृत्वा बन्धनीय इति। ननु जामातायं जात एव, तथा सति बन्धने कुले दूषणं भवेदित्याशङ्क्याह

कुरुवृद्धानुमोदिता इति। अनेनैतत्कथानिरूपणस्य दशमे प्रयोजनमुक्तम्। यतो भक्ता अप्येते बहिर्मुखा जाताः। अतः सात्त्विका अपि निरोधयोग्या इति। अन्यथा निरोधो न युक्तः स्यात् ॥५॥

ततोऽस्य साम्बस्य त्रिधा गतिः सम्भवति। कन्यया सह पलायनम्, तां त्यक्त्वा वा सम्मुखतया युद्धम्, दैन्यं वेति। तत्र पलायनदैन्ये अकृत्वा युद्धार्थमुद्युक्त इत्याह **दृष्ट्वानुधावत** इति।

SRI SUBODHINI: Through the word "Iti" (like this), the way Saamba was "bound" is being described. All the four "bad" persons, referred to in the Mahabharata have been included here in this verse. (1) Karna, (2) Salya, (3) Bhoorisrava's brother Bhoori and the most important among them viz. Yagnaketu and (4) Suyodhana. The three "middle names" were symbolic of "blemish" (Dosham). The first and the last names are important. Here the name of Duhshāsan should also be remembered, as a little later, reference has been made to "6 fighters or warriors".

They all surrounded Saamba on all the four sides, and they desired to tie him up after catching him. This sort of action is full of "blemish" for one's own family as Saamba is now, the "son-in-law" of the family and a son-in-law is treated with honour! "Tying" him up will spoil the good name of the family. On this, it is said, that this action of "tying" up was approved by the elders of the Kuru family. Hence, they ignored the factor of any "blemish" on the family name and proceeded to bind him. Through this, the purpose of telling this "story" in this 10th canto has been told. That NOW EVEN THE DEVOTEES BECAME "WORLDLY-ORIENTED" (BAHIRMUKHAHA) HENCE, "SĀTWIK" DEVOTEES ALSO DESERVE TO BE BLESSED BY OUR LORD

WITH NIRODHA! IF IT WAS NOT SO, EVEN NIRODHA WILL NOT BE APPROPRIATE.

दृष्ट्वानुधावतः साम्बो धार्तराष्ट्रान्महारथः ।
प्रगृह्य रुचिरं चापं तस्थौ सिंह इवैकलः ॥६॥

Due to this situation, Saamba can do three things. (1) He can try to "flee" away with his bride. (2) Keep her at a distance, and come to fight with his oppressors and (3) Show his unenviable and pitiable situation. Saamba decided, that to flee away or to show himself to be "pitiable" will not be appropriate. Hence he decided to fight. This is being described through the next verse.

"On seeing the sons of Dhritaraashtra chasing him, the great warrior Saamba, took told of a beautiful bow, stood there alone, (ready to fight) like a lion stands ready to strike!"

श्रीसुबोधिनी–स्वपृष्ठभागे स्वात्मानं धर्तुमनुधावतः षड्थान् दृष्ट्वा साम्बः। तेऽपि पुनः पितुरेव पुत्रा धार्तराष्ट्राः। स्वयं तु महारथः, न पितुर्न मातुरग्रे बद्ध इति इदानीं युध्यतीति रुचिरं स्वाभिलषितं चापं परिगृह्य स्वान्तरङ्गसेवकेष्वपि पलायितेषु एकल एव तस्थौ। शङ्काभावाय **सिंह इवेति** न हि सिंहः सहायमपेक्षते ॥६॥

SRI SUBODHINI: Saamba saw that 6 warriors were coming behind him to catch him and all of them were the sons of Dhritaraashtra. Saamba was a great warrior (Mahaarathi) by himself. He was never tied before even by his father and mother. Due to this, he began to fight. He took his favourite and beautiful bow in his hand. All his intimate servants and associates, had all run away, and he now stood there, with a view to fight, alone! He had no doubt or fear in his mind. Hence, he stood there like the brave and majestic lion! The purport of this is that, he never required anyone's help or assistance either!

ते तं जिघृक्षवः क्रुद्धास्तिष्ठ तिष्ठेति भाषिणः ।
आसाद्य धन्विनो बाणैः कर्णाग्रण्यः समाकिरन् ॥७॥

VERSE 7 Meaning: "This group had Karna as their leader; they were angry, desirous of catching Saamba, and they were with their bows! They came near to Saamba yelling, "Stop! Stop!", and began to shower arrows on Saamba."

श्रीसुबोधिनी–ततस्ते स्थितमपि स्वप्रौढिख्यापनार्थं ग्रहणेच्छया न मारणीय इति दूराद्बाणप्रयोगमकृत्वा, **आसाद्य** निकटे समागत्य, धन्विनो भूत्वा, कर्ण एवाग्रणीर्येषां ते धनुर्विद्यायामतिनिपुणाः पश्चाद्बाणैः समाकिरन् ॥७॥

ततो भीतस्य दैन्यमाशङ्क्य निराकरोति **सोऽपि विद्ध** इति।

SRI SUBODHINI: All these persons did not aim arrows on Saamba from a distance, with a view to kill him, as they all wanted to exhibit their valour and show to Saamba, that he can be "caught"! and they are capable of achieving this! Hence they all came near. Karna was the leader of this group. They all now showered arrows on Saamba.

Did Saamba show his "pitiable and low" position, due to the shower of these arrows? This doubt is removed through the next verse.

सोऽपि विद्धः कुरुश्रेष्ठ कुरुभिर्यदुनन्दनः ।
नामृष्यत्तदचिन्त्यार्भः सिंहः क्षुद्रमृगैरिव ॥८॥

VERSE 8 Meaning: "Oh scion of the Kuru clan! Saamba, the son of our Lord Yadunandana (Shri Krishna) attacked on all sides, through the shower of these arrows, now was unable to tolerate this concerted attack, like the

lion is unable to tolerate the attack made on him, by petty animals (as a group)."

श्रीसुबोधिनी–न केवलं परितो बाणप्रक्षेपः, किन्तु सोऽपि विद्धः। **अपि**शब्दादश्वाः सारथिश्च। निपुणास्त इति न कन्या विद्धा। स्ववशंस्य हीनतां श्रुत्वा श्रवणे विरक्तो भविष्यतीति तन्निराकरणार्थं सम्बोधनं **कुरुश्रेष्ठे**ति। ते तु कौरवमात्रम्, अत एव **कुरुभिरि**ति। अग्रे पौरुषं करिष्यतीति **यदुनन्दनः**। तत्तेषां वेधनं नामृष्यत्। यतः अचिन्त्यस्य भगवतः अर्भो बालकः, यस्य पिता अन्यैरपि न चिन्त्यः, स कथं स्वयं चिन्तां कुर्यात्। मौढ्यादप्येवं भवति, ज्ञानादपीति, तत्पक्षद्वयं निराकर्तुं दृष्टान्तमाह **सिंहः क्षुद्रमृगैरिवेति**। न हि शृगालादिपीडां सिंहो मन्यते ॥८॥

ततस्तस्य पौरुषमाह **विस्फूर्ज्येति**।

SRI SUBODHINI: Not only the arrows fell on all the four sides, but through these arrows, Saamba, his horses and the charioteer also got injured and stressed out. The Kauravas were very efficient in aiming the arrows. Will our king Parikshit show lack of interest in listening to this story, especially after listening to the "low nature" of his own family? (from all these events). Not at all. That is why Shri Sukadeva has referred to him as "KURUSHRESHTA" (Oh scion and the best among the Kuru clan). The purport of this is that, "Oh King Parikshit, these princes were only Kauravas, but you are a scion and the best of the Kuru family or clan itself!"

Saamba has been hailed in this verse as "Yadunandana" with a view to show, that he will show great valour at a later stage. Hence, he was not able to tolerate the attacks made by these Kaurava warriors. Why? He is the son of our Lord, whose prowess can never be, even, imagined! He, whose father can never be "contemplated" by others, can never become anxious at any time! Foolishness and full knowledge-both of these

can originate an anxiety-free mind. Negating both of these views, it is said here, through an example, that like foxes and other petty animals try to torment the majestic lion! The lion, in fact, is never anxious about this attack from the petty animals. In the same way, Saamba also remained without any anxiety, treating them as "petty".

Afterwards, through the next verse, the effort made by Saamba is being described.

विस्फूर्ज्य रुचिरं चापं सर्वान् विव्याध सायकैः ।
कर्णादीन्षड्रथान्वीरस्तावद्भिर्युगपत्पृथक् ॥९॥

VERSE 9 Meaning: "This warrior Saamba, made the noise of his bow, and in turn, fought with Karna and others as a group and also, on an individual basis, and attacked them with six arrows each."

श्रीसुबोधिनी–वरो हि क्षत्रियाणां शौर्येणोत्कृष्टो भवति। अतः स्वपरीक्षां प्रयच्छन्निव लघुहस्ततां प्रदर्शयति। सर्वान् कर्णादीन् षड्भिः षड्भिर्बाणैः एकैकं युगपदविध्यत् ॥९॥

षडबाणानां विनियोगमाह **चतुर्भिश्चतुरो वाहानिति।**

SRI SUBODHINI: Among the "warriors", only, on the "show" of one's "valour", acceptance as to whether this "valour" is best or otherwise is determined i.e. the "valour" has to be seen by all! Hence, as if, he was manifesting his ability and valour, Saamba now showed his swiftness in handling arrows (fast movement of hand). He attacked Karna and the other 5 persons, with six arrows each, at the same time!

The use of "6 arrows" is being told through the next verse (i.e. simultaneous use).

चतुर्भिश्चतुरो वाहानेकैकेन च सारथीन् ।

रथिनश्च महेष्वासांस्तस्य तत्तेऽभ्यपूजयन् ॥१०॥

VERSE 10 Meaning: "Four arrows were aimed at the 4 horses of each of the chariot; one arrow each for the charioteers and the 6th one was aimed at the big warriors who had bows with them! All of them now "praised" this "feat" of Saamba."

श्रीसुबोधिनी–एतदपि कौशलम् यथा सर्व एव विद्धा भवन्ति समागताः। अन्यथा तं तथा न स्मरेयुः। एकैकेन सर्वानेव सारथीन् एकैकेनैव रथिनः कर्णादीन्। तर्हि अप्रयोजकास्ते भविष्यन्तीत्याशङ्क्याह **महेष्वासानिति**। अनवहिता भविष्यन्तीत्याशङ्काह **तस्य तत्तेऽभ्यपूजयन्निति**। साम्बस्य तत्कर्म महारथिनोऽपि कर्णादयः अभ्यपूजयन्। साधु साध्विति प्रशंसां कृतवन्तः। एतदेव साम्बस्य बन्धने निमित्तं जातम्। तैः स्तुतः प्रतीकारं न कृतवान्। अन्यथा ब्रह्मास्त्रादिभिः युद्धं कुर्यात् ॥१०॥

एवं ते कपटं कृत्वा स्तोत्रेण मोहयित्वा युद्धं कृतवन्त इत्याह **तं तु ते** इति।

SRI SUBODHINI: This is also dexterity of fighting, through which everyone, who came to fight with him, were simultaneously attacked by Saamba, with his arrows. If he had not shown this sort of great efficiency and capacity in his fighting, then, these warriors would not have "praised" his prowess, by remembering it! Through 1 arrow each, for both the charioteer and the warrior, Saamba was able to injure them. In fact, the 6 Kaurava warriors were "great" fighters and valorous men, holding big "bows"; were they not on guard? Answering this, it is said, that they were indeed in their "total guard", through which the greatest warrior among them, Karna and others "praised" this action of Saamba by exclaiming, "Well done! Well done!" In fact, this sort of "dexterity" on the part of Saamba was the main

reason for his being "tied up". When these persons "praised" Saamba, Saamba let his guard off, and became pleased with them, through which, he was captured and bound by these Kaurava warriors. If they had not "praised" him, then Saamba would have attacked them, if necessary, through the "arrow of Lord Brahma" also!

These people had praised him, out of "cheating" and with a view to tie him up! Later, they fought, as per the following verse.

तं तु ते विरथं चक्रुश्चत्वारश्चतुरो हयान् ।
एकस्तु सारथिं जघ्ने चिच्छेदान्यः शरासनम् ॥११॥

VERSE 11 Meaning: "All of them, jointly made Saamba without his chariot! Four of them killed the four horses; one of them killed the charioteer and another broke his bow."

श्रीसुबोधिनी–तुशब्दः धर्मयुद्धं व्यावर्तयति। एकैकाश्ववधेन बहुभिरेव बाणादिभिः चत्वारो महारथाः तं विरथं चक्रु। एकस्तु पञ्चमः सारथिं जघ्ने। अन्यः षष्ठः शरासनं धनुश्चिच्छेद। एकैकस्य आयुधानां प्रयोगाणां वा न साङ्ख्य। ॥११॥

ततो यज्जातं तदाह **तं बद्ध्वेति**।

SRI SUBODHINI: The word "Tu" (but) has been used, in this verse, to indicate, that the Kauravas did not fight this "battle" on the basis of "righteousness" (Dharma) i.e. they cheated Saamba. They now killed the horses, one by one, and the four great Kaurava warriors, jointly, through a shower of arrows, made the single Saamba, without his chariot. The fifth warrior killed the charioteer and the 6th one broke the bow of Saamba. In

this task, all of them, jointly and at the same time, used unlimited number of weapons!

Whatever happened later, is being explained through the following verse.

तं बद्ध्वा विरथीकृत्य कृच्छ्रेण कुरवो युधि ।
स्वकुमारं स्वकन्यां च स्वपुरं जयिनोऽविशन् ॥१२॥

VERSE 12 Meaning: "The Kauravas, with great difficulty, in this battle, deprived Saamba of his chariot, bound him and having become victorious, brought back Saamba along with their bride (Laxmana, daughter of Duryodhana) to their own city."

श्रीसुबोधिनी–कृच्छ्रेण आदौ तं विरथीकृत्य, पश्चाल्लौकिकन्यायेन बद्ध्वा, यतः कुरवः, कुरुणा हि भूयान् धर्मः कृत इति, तद्वश्यानामपि मनोरथसिद्धिः। **युधीति**। बन्धनेऽपि लज्जाभाव उक्तः। युद्धे हि जयपराजययोरनियमात्। किञ्च। **स्वकुमारं स्वकन्यां चेति**। सुतरामेव बन्धने न विगानम्। दुर्योधनो हि बलस्य जामाता, तस्य चैषा कन्या, अत उभयोरपि स्वकीयत्वमेव। **कुमारं स्वस्य कन्यामिति** पाठे स्वकन्यासहितं कुमारमद्यापि विवाहरहितमिति बन्धने हेतुरुक्तः। मध्ये स्थपिते कश्चिन्नेष्यति, पलाय्य वा गमिष्यतीति स्वपुरं प्राविशन्। **जयिन इति** प्रवेशे सन्तोषो निरूपितः ॥१२॥

नारदो हि निरोधनिदानमिति सात्त्विकानां स्वासक्तिसिद्ध्यर्थं नारदः समागत्य वृत्तमित्याह **तच्छ्रुत्वेति**।

SRI SUBODHINI: With great difficulty, Saamba was deprived of his chariot! Later, in the "worldly" way, he was tied up, as they were the great Kaurava warriors. The king Kuru, had done many "righteous" deeds. His family members also got success, as they were victorious now, and they never felt any "bashfulness or hesitation" in tying up Saamba! There is no surety, as to who will win or lose, in a battle! They then brought, both the "boy"

and the "girl", to their city. Duryodhana is the son in law of Shri Balarama. Laxmana is his daughter. Hence, all of them belonged to "one family" only. This verse also indicates that, both of them were "bound" together. They have not yet got married. Hence Saamba is still a "Kumara" (unwed bachelor) and he has not yet become the "son-in-law" of Duryodhana. Saamba was not kept in any other place, as they were afraid, that he may escape from there, or someone else may free him or take him away! Hence he was brought to their own city. On entering the city, they all became happy, as they had returned victorious in this battle!

Sage Narada, certainly, is always the "cause" for blessing devotees with "Nirodha". Hence with a view to make the "Sātwika" persons get "attachment" to our Lord, the sage came there, and told this "news" – as per the following verse.

तच्छ्रुत्वा नारदेनोक्तं राजन्सञ्जातमन्यवः ।
कुरून्प्रत्युद्यमं चक्रुरुग्रसेनप्रचोदिताः ॥१३॥

VERSE 13 Meaning: "Oh king! On hearing this news, from the sage Narada, the Yadavas got angry and after getting the order from the king Ugrasena, began to get ready to attack the Kauravas."

श्रीसुबोधिनी–भगवानक्लिष्टकर्मा पुत्रसाहाय्यं न करिष्यतीति उग्रसेनेनैव प्रचोदिताः यादवाः कुरून्प्रत्युद्यमं चक्रुः। सञ्जातमन्युत्वं युक्तमिति राजसम्बोधनम्। उषाहरणे विपक्षस्यैव दोषः, अत्र तु न तथेति तूष्णींभावो भगवतः ॥१३॥

तदा साधनशक्तिर्मुख्या बल इति, अत्रत्यं कार्यं भगवत एवेति, कुरुर्मूलभूतो भगवत इति, यदुवंश इव कुरुवंशेऽपि देवा एवावतीर्णा इति, देवानामन्योन्यविरोधो धर्मनाशकः पापपोषक इति, तान् नप्त्रोपाख्याने शपथकरणाद्य एव प्रथमं द्रुह्यति, स नष्टो भवतीति, बहुदोषदुष्टत्वात् कलहस्य तन्निवारणार्थं रामः प्रवृत्त इत्याह **सान्त्वयित्वेति।**

SRI SUBODHINI: Our Lord is always the "doer of everything without any effort" (AKLISHTA-KARMA). "Hence, He would not help his son" – thinking like this, the king Ugrasena only gave the orders to attack the Kauravas. "Oh king!, this addressal by Shri Sukadeva indicates, that usually the warrior class do get anger due to such actions! Hence, the Yadavas also got anger. In the abduction of Usha, there was the "blemish" of the "opponent party". Here, the "blemish" is one's own only! Hence our Lord did not utter a word, and He kept silent.

As there is the importance of the power of "effort" (Saadhan) here, Shri Balarama began to give comforting words, although all these "tasks" belonged to our Lord only, as the root cause of "Kuru" and his family is our Lord only! Like in the "Yadu" family, in the "Kuru" family also, celestial deities have taken, incarnations. Hence, a battle between these two celestial forces will exterminate "Dharma", and will encourage "sins". (i.e. battle between the Kauravas and the Yadavas). In the story of "Naptri", a vow was taken, that he who starts an inimical struggle or battle, will get destroyed. Hence, it was taught that, "enmity and fighting" is fraught with various types of "blemish". FIGHTING IS BAD. (DUSHTA). Hence it was felt that fighting should not be done. Due to this, Shri Balarama began to put efforts to avert a battle. This is being explained through the next verse.

सान्त्वयित्वा तु तान्रामः सन्नद्धान्वृष्णिपुङ्गवान् ।
नैच्छत्कुरूणां वृष्णीनां कलिं कलिमलापहः ॥१४॥

VERSE 14 Meaning: "On seeing the Yadava warriors flexing their "bound waists" (ready for battle), Shri Balarama made them peaceful. Why? As Shri Balarama,

,who removes the dirt and sins of Kaliyuga, desired, that it would be better, if there is no battle or fighting between the Yadavas and the Kauravas."

श्रीसुबोधिनी–वृष्णिपुङ्गवानिति महत्त्वम्। सान्त्वने हेतुः **सन्नद्धानिति।** तत्कार्यं स्वय चेत्कुर्यात्, तदैव सान्त्विता भवन्तीति ज्ञापितम्। कार्यं साम्बस्य सभार्यस्यानयनम्, तत्प्रतीत्यैव चेद्भवति, तदा कलहो व्यर्थ इति कुरूणां वृष्णीनां नैच्छत्। उभयेषां देवभावात्। रामश्च कलिमलापहः। देवविरोधे सत्त्वस्य सर्वथा तिरोभावात्तमः केन हन्येत। कारणसत्त्वेन सह विरोधाभावात्। अन्यथा तमसः तत्कार्याणां च स्थितिर्न स्यात्। अन्यथा कलावुत्पत्स्यमानानामुद्धारो न भवतीति जन्मकारणनिर्धारो व्यर्थः स्यात्। तुशब्दः कुरुपक्षपातं व्यावर्तयति। **तान्** प्रसिद्धानिति हीनभावोऽपि नाश्रयणीय इति सूचितम्। तेन ऋजुमार्गेणासिद्धौ वक्रेणापि तत्करिष्यतीति सिद्धम्। ज्ञानशक्तिरत्र न पूर्णेति केचित्। लोकानुरोधी भगवानित्यपरे। नीतिमार्गानुसारिणी साधनशक्तिः, पुष्टिमार्गानुसारिणी फलशक्तिरिति सिद्धान्तः ।।१४।।

सान्त्वनसिद्ध्यर्थं रामस्य गमनमाह **जगामेति।**

SRI SUBODHINI: The Yadavas were great people. Shri Balarama desired to make them peaceful, and the reason was, that all these best of Yadavas were in their battle gear, ready to fight. They will become peaceful only, if Shri Balarama, Himself intervenes and makes them peaceful! The real goal was to bring back Saamba, along with his wife safely! If this "task" can be completed, through "loving" methods/ways, then, there is no necessity of any "fighting" between the Yadavas and the Kauravas. Hence, Shri Balarama did not desire that, there should be a "fight" to solve this issue. He wanted to complete this task peacefully and through loving ways! He knew, that both the Kauravas and the Yadavas had celestial attitudes and natures. Shri Balarama is the one who removes the dirt and sins of Kaliyuga. If the two

celestial forces were to fight with each other, then the quality of "Satwa" (harmony) will get "disappeared". On this "disappearance" of harmony, "Tamoguna" (sinful) will prevail, and who then wil destroy this evil force? Moreover, no one will oppose this "Tamoguna". Nay, they will accept this and become "sinful"! In this way, "Tamoguna" and it's action will spread, and no one will be able to destroy this! Hence, the victory of "harmony" (Satwaguna) should be ensured, at all times, so that the "Tamoguna" and it's "tasks" are not given a chance to remain and expand!

As such, if the two celestial forces were to fight with each other, then, there will not be any "redemption" for the "Jeevas" in this Kaliyuga (due to the disappearance of "harmony") and the main goal of one's "life" itself will go in waste or not get fulfilled! The word "Tu" (but) has been used to indicate, that Shri Balarama was not going to take the side of the Kauravas. Through the use of the word "Taan" (they) it is indicated, that Yadavas are famous, and they should not take a "lower attitude of being small" (Heena), at all, when they decided not to fight! (i.e. not go to the other extreme). Shri Balarama wanted them not to manifest "self pity" also! By telling like this, it is indicated, that if the Kauravas will not realize their mistake, through the straight and fair means, then Shri Balarama had already decided to take the "foul" means i.e. through fighting!

Some say, that the power of Jnāna (knowledge) is not total or complete! These Kauravas are bad people and constituted a big burden for this mother earth, and later all of them will be killed also. Even then, why did Shri Balarama stop this battle? Three reasons are given, to remove this doubt. Here the power of "Jnāna"

(Jnānasakthi) was not complete or total. Some people say this. Others say, that our Lord was desirous of doing this task, in such a way, that it benefits this world. Our Shri Mahaprabhuji answering this says, that the real purport of all this is, that the power and strength of "Saadhana" (effort) follows the path of justice and rules and the power and strength of "result" (Phalam) follows the path of grace or Pushti (Anugraham).

With a view to achieve "peace", the journey of Shri Balarama is being explained through the next verse.

जगाम हास्तिनपुरं रथेनादित्यवर्चसा ।
ब्राह्मणैः कुलवृद्धैश्च वृतश्चन्द्र इव ग्रहैः ॥१५॥

VERSE 15 Meaning: "Shri Balarama having got seated on a chariot as brilliant as the sun, accompanied by Brahmins and wise elders of the Yadava clan, started to go to Hastinapura, like the brilliant shining moon along with the planets."

श्रीसुबोधिनी–हस्तिनो नात्र सहभाव इति ऋजुभावेन गमनम्। **आदित्यवचसेति** तेषां प्रतिबोधनम्। नीतिमार्गोपयोगिन आह। **ब्रह्मणैः** कुलवृद्धैः, चकारादन्यैरपि शास्त्रिभिः। कुरूणामनभिप्रेतं साम्बविमोचनं भवतीति, तत्तापार्थं गच्छतीत्याशङ्क्य, तेषां तापापनोदार्थं गच्छतीति वक्तुं दृष्टान्तमाह **चन्द्र इव ग्रहैरिति**। बृहस्पतिप्रभृतिभिः ॥१५॥

नीतिपरैवेयं शक्तिरिति ज्ञापयितुं लोकदृष्ट्यापि द्विषतां पुरं न प्रविशेदिति बहिःस्थित एव स्वागमन ज्ञापितवानित्याह **गत्वेति**।

SRI SUBODHINI: In this verse, instead of telling "Hastinapura", what is mentioned is "Haastinpura" – indicating that there is no spirit of "fellowship" there, at this place! Hence, where there is no feeling of "friendly fellowship", there, to go with the attitude of

love, affection and peace is against the accepted code of behaviour. The chariot in which Shri Balarama was riding, was now seen as shining like the brilliant "sun". Shri Balarama wanted the Kauravas to know about his coming or about His real Divine form! Shri Balarama desired, that this "task" should be completed through the path of "justice" only. Hence, He took along with them "Pandits" (Vidwan) and "knowledgeable" persons! If someone were to doubt, that Shri Balarama was going to give "sorrow" to the Kauravas, as He had to get Saamba released from his "bondage", and the Kauravas were also eager to hold on to Saamba, and on hearing about Shri Balarama's desire to give "sorrow" to them, all the Kauravas will become angry – then all these thoughts are misplaced, as Shri Balarama was not going there to give "sorrow" – but to remove their "sorrow", and to establish "peace" there! That is why, our Shri Mahaprabhuji says, that the "apt" example of the "moon" has been given here – Like the moon, along with the planets such as the Jupiter, appears only with a view to assuage the "heat" (sorrow), in the same way, Shri Balarama also is going over there, only with a view to remove the sorrow, and to bring peace!

This "peace" is based on "justice", and with a view to show this and as it is not proper to enter from the "worldly" point of view, the city of the "enemy", Shri Balarama stayed outside the city and sent notice of His visit. This is being dealt, through the following verse.

गत्वा गजाह्वयं रामो बाह्योपवनमास्थितः ।
उद्धवं प्रेषयामास धृतराष्ट्रबुभुत्सया ॥१६॥

VERSE 16 Meaning: "Shri Balarama reached Hastinapura and stayed in the small forest-garden,

situated outside the city. That the king Dhritaraashtra should be made known about His arrival, He sent Uddhava to the king to inform him."

श्रीसुबोधिनी–अत एव रामः। **बाह्योपवनमिति** नगरसीमाप्रवेश उक्तः। **आस्थितिस्तत्र** विमोचनम्। **नीतिज्ञ** उद्धवः। धृतराष्ट्रो गन्धर्वो दैत्याभावेशसहितो देवांशः। स बुध्यतामिति बुभुत्सा। धृतराष्ट्रं प्रति बोधयितुमिच्छया वा ॥१६॥

तस्य यथोचितं करणमाह **सोऽभिवन्द्येति।**

SRI SUBODHINI: Our Lord Shri Balarama is hailed in this verse as "Raama" – to emphasize that this "power" is based on "justice". He stayed in the outside forest-garden. By telling like this, it was made known, that He had already reached the city limits. He made all the chariots and others stay, in this garden, the horses were untied from the chariots. Dhritaraashtra had in him, a part of the "Gandharva" lineage, along with demoniac parts mixed with some parts of the "celestial" lineage. Shri Balarama desired that the king should become aware of His "coming". Hence He sent the expert in justice and rules viz Uddhava to inform the king.

Uddhava went to the king, and made appropriate introduction – as per the next verse.

सोऽभिवन्द्याम्बिकापुत्रं भीष्मं द्रोणं च बाह्लिकम् ।
दुर्योधनं च विधिवद्राममागतमब्रवीत् ॥१७॥

VERSE 17, Meaning: "The king Dhritaraashtra, Bahlika, Bheeshma, Drona, Duryodhana and others, including the Brahmins, were greeted by Uddhava, as per the tradition, and later informed them about the arrival of Shri Balarama.

श्रीसुबोधिनी–अम्बिकापुत्रो धृतराष्ट्रः, बाह्लिकः शन्तनोर्भ्राता, चकारात्कृपादिब्राह्मणान्। दुर्योधनो वरश्वशुर इति। चकारात्तत्पक्षपातिनः।

एवमुभयविधा नमस्कृता बोधिताश्च। **विधिवदित्यन्तेन** तुल्यत्वाय। कथमागमनमिति प्रश्नसमये राममागतमब्रवीत् ॥१७॥

SRI SUBODHINI: Dhritaraashtra is the son of Ambika. Bahlika is the brother of Santanu. The word "Cha" (and) is used, to indicate, that Uddhava greeted everyone there, who belonged and supported the Kaurava side. It also indicates that Uddhava did prostrations to the Brahmins, such as Kripaacharya and the father-in-law of Saamba viz. Duryodhana and others. In this way, he did prostrations and gave greeting to everyone there in the assembly. He gave them the news of our Lord Shri Balarama's visit, in an appropriate way. The greetings were done as per the "traditions" to emphasize the fact of being "equal" to them also. For the question, as to why this visit of Uddhava has taken place, Uddhava answered regarding the visit of Shri Balarama.

तेऽतिप्रीतास्तमाकर्ण्य प्राप्तं रामं सुहृत्तमम् ।
तमर्चयित्वाभिययुः सर्वे मङ्गलपाणयः ॥१८॥

VERSE 18 Meaning: "On hearing about the visit of Shri Balarama, whom they regarded as their most intimate friend, they all became very much pleased. They greeted and gave a fitting reception to Uddhava. They took, in their hands, all the auspicious materials and came before Shri Balarama, with a view to meet and receive Him!".

श्रीसुबोधिनी–ते तां वार्तां श्रुत्वैव प्रीताः। स हि सुहृत्तमः दुर्योधनश्वशुरः गुरुश्च। यादवपक्षपाते परमन्यथा भविष्यति। तमुद्धवमर्चयित्वा आभिमुख्येन ययुर्यथाशास्त्रम्। मङ्गलपाणयः ॥१८॥

सङ्गतावपि सौहार्ददार्ढ्यमाह **तं संगम्येति।**

SRI SUBODHINI: On "just" hearing this news only, they all became very happy and joyful. They regarded Shri Balarama as a very "special" friend! He is the father-in-law of Duryodhana and is elderly too. But being a "partisan" of the Yadavas, there is the possibility of Shri Balarama becoming "different". Hence after according reception to Uddhava, they brought auspicious materials, as per the scriptures, and came before Shri Balarama, with a view to receive Him.

On meeting Shri Balarama, the "friendship" became more strong – as per the following verse.

तं संगम्य यथान्यायं गामर्घ्यं च न्यवेदयन् ।
तेषां ये तत्प्रभावज्ञाः प्रणेमुः शिरसा बलम् ॥१९॥

VERSE 19 Meaning: "After meeting Shri Balarama, as appropriate, they offered the cows to Shri Balarama and also offered "Arghya" and others (Arghya is the offering of Madhuparka – a form of reception with certain materials). Those among them, who came to receive Shri Balarama, who were fully aware of His glory and greatness, now prostrated to Shri Balarama, with their heads."

श्रीसुबोधिनी–प्रह्वादिप्रकारभेदैर्यथान्यायम्। अतिथिवन्मधुपर्कादिना पूजितवन्त इति ज्ञापयितुमाह **गामर्घ्यं चेति**। तेषां पूजकानां मध्ये ये तत्प्रभावाभिज्ञाः माहात्म्यविदः ते ज्येष्ठा अपि लौकिकीं दृष्टिं दूरीकृत्य प्रणेमुः। अनेन सर्वे लौकिकाः, केचनैव तत्प्रभावाभिज्ञा इति निरूपितम्। अभिज्ञा अपि बलं बलाधिक्येनैव, नत्वलौकिकानुभावेन। अन्यथा ते विषमान् बोधयेयुः ॥९॥

एवं कायिकव्यवहारमुक्त्वा वाचनिकमाह **बन्धून्कुशलिन** इति।

SRI SUBODHINI: There are many kinds of doing "Namaskars" (prostrations), like there are many different

kinds to be observed for elderly, exalted, lower in age etc. (i.e. in each individual case, it is differently done). Here, in this verse, it is written, that as per "Nyaya" (rule or tradition), these "prostrations" were offered. Like, for a guest, "Madhuparka" is offered, as an act of worship or service. Hence, reference is made to the offering of "cows" and also "Arghyam". Those, among them, who were aware of Shri Balarama's prowess and glory, are considered as the exalted souls and these great persons, gave up their "worldly" way of behaviour and prostrated fully, with their "heads" to Shri Balarama. From this, it is explained, that many among them were only "worldly" in outlook (i.e. not aware that the Lord Himself had come there) and many others also were aware of His Divinity and glory! Those persons, who were fully aware of the glory of Shri Balarama knew more about His glory, than about His prowess and power. They, of course, were not aware of His "supernatural" potency and power. If they had knowledge about this, then they would have told about this to all the other "worldly" persons (so that they will behave properly).

After describing the "worship and reception" performed through the "body", a description is being done on the enquiries made for the mutual welfare, through the next verse.

बन्धून्कुशलिनः श्रुत्वा पृष्ट्वा शिवमनामयम् ।
परस्परमथो रामो बभाषेऽविक्लवं वचः ॥२०॥

VERSE 20 Meaning: "Enquiring each other for each other's welfare and health, and on hearing about the welfare of all relatives, later, Shri Balarama spoke His "brilliant" words!"

श्रीसुबोधिनी–शिवं कल्याणं सुखरूपम्, अनामयं दुःखाभावरूपम्, **बन्धून्** धर्मिणः परस्परं कुशलिनः श्रुत्वा। एतदपि परस्परं पृष्ट्वा। अथो भिन्नप्रक्रमेण रामोऽविक्लवं अदीनम्, अन्यथा यादवानां दीनता स्यात्, भक्ताश्च ते ॥२०॥

सर्वदेवाधिपत्यं भगवतोग्रसेनाय दत्तमिति तदाज्ञा सर्वैरेव देवैः कर्तव्या, अतो यादवान् परित्यज्य उग्रसेनाज्ञापनमाह **उग्रसेन** इति।

SRI SUBODHINI: The word "Siva" means "welfare and auspiciousness" i.e. where there is only happiness, joy and welfare only! This "welfare" is very "specially" without "sorrow"! (Dukham). After hearing that all the relatives are "happy", on both the sides, all of them became cheerful. Later Shri Balarama began to speak on another "topic". Shri Balarama, now, spoke "brilliant" words, without the least trace of "self pity" or "low feelings"! These words did not in any way exhibit the "low position" of the Yadavas, as Shri Balarama was interested not to focus or manifest these feelings, as the Yadavas were His devotees!

Shri Balarama told the Kauravas, that our Lord, Shri Krishna has made the king Ugrasena to be the "head" of all the "celestials" (Devas) and hence, his orders have to be respected by all the "celestials". "You are all celestial beings. Due to this reason, you, too, have to obey the orders of Ugrasena. Hence, without making any reference to the Yadavas, through the next verse, Shri Balarama speaks of the "order" of the king Ugrasena.

उग्रसेनः क्षितीशेशो यद्व आज्ञापयत्प्रभुः ।
तदव्यग्रधियः श्रुत्वा कुरुध्वं मा विलम्बितम् ॥२१॥

VERSE 21 Meaning: "The emperor of all kings,

king Ugrasena is the Lord and master of all of us! He has given you orders, and please listen to this, with due attention! And implement this order forthwith."

श्रीसुबोधिनी–तस्याज्ञा भित्रै राजभिः कथं कर्तव्येत्याशङ्क्याह। क्षितीशानां सर्वेषामेव राज्ञामीश इति। यद्वो युष्मान् प्रति आज्ञापयत्। आज्ञापनावाक्यमग्रे वक्तव्यम्, साम्बः सभार्यः प्रस्थापनीय इति। तद्वाक्यात् पूर्वमेव अपराधक्षमावाक्य एव क्रुद्धाः परुषभाषिणो जाता इति तदकथनम्। तदग्रे विवक्षितं कर्तव्यमिति हितोपदेशो रामस्य। **मा विलम्बितमिति** द्वितीयम्। अन्यथेश्वरः राज्ञां विलम्बं न सहत इति पश्चात् कृतमपि व्यर्थं स्यादिति। ईश्वरवचनोल्लङ्घने अनिष्टं शीघ्रमिति ज्ञापितम्। ईश्वरत्वमाह **प्रभुरिति** ॥२१॥

कदाचित्कृतापराधस्य दण्डं करिष्यतीत्याशङ्क्यायामाह **यद्यूयमिति**।

SRI SUBODHINI: Why every other king has to obey the orders of Ugrasena? Answering this, it is said, that Ugrasena is the "emperor" (Isa) of all the other kings. Hence, he has given you an order. What sort of an order has been given? This "order" will be told later viz. to send back Saamba along with his wife to Dwaraka. On hearing such words only, the Kauravas got angry and spoke words which are not cultured and very rude! As these were words, which are not appropriate, they are not referred to here, in this verse.

Shri Balarama told them, "whatever the king Ugrasena has told, please do so". This advice of Shri Balarama was wholesome and beneficial for all. "Please do not delay. Do this quickly, as any delay on the part of the "rulers" (kings) is not tolerated by even the Lord of the Universe! Even a completed action gets wasted, if it is done with inordinate delay i.e. not at the appropriate time! By transgressing, in this way, the words of our Lord, very quickly, destruction and danger will ensue! Shri Balarama told that the king Ugrasena is the "Lord" (master), and

that is why, in the verse, the word "Prabhu" has been used.

Perhaps, the king will give punishment for this offence. This is answered through the next verse.

यद्यूयं बहवस्त्वेकं जित्वाऽधर्मेण धार्मिकम् ।
अबध्नीताथ तन्मृष्ये बन्धूनामैक्यकाम्यया ॥२२॥

VERSE 22 Meaning: "The king Ugrasena has told, "that all of you, as a group gathered together, through unrighteous method (Adharma) and have imprisoned our "righteous" boy, by defeating him, when he was alone! We should foster "oneness" among the relatives! With this desire in mind, I am tolerating this offence. Hence please release Saamba immediately."

श्रीसुबोधिनी–यद्यपि भवन्तो दण्डार्हाः, तथापि बान्धवानामन्योन्यं कलहो भविष्यतीति तदपराधं मृष्ये। ईश्वरेणापि क्रियमाणे दण्डे बन्धुभिरेव कारितमिति कदाचिद्वैमनस्यं स्यात्, तन्नाभिप्रेतम्, किन्तु ऐक्यमेवाभिप्रेतम्, शास्त्रनिषिद्धं ह्येकेन सह बहूनां युद्धम्। तथाकरणे च दण्डो राज्ञावश्यं कर्तव्यः। ततस्तमपराधमनुवदति। यूयं बहवः। तुशब्देनान्यथाकरणं निवार्यते। महास्त्रप्रयोगः पलायनं चाधर्म इति। अधर्मेण एककाले बहवो युद्धाभिज्ञा बालकं स्त्रीरक्षायां व्यग्रं खण्डशः साधननाशेन जितवन्त इति। बन्धनं चापरो दोषः ॥२२॥

एतावच्छ्रुत्वा रुष्टा जाता इत्याह **वीर्येति**।

SRI SUBODHINI: "In spite of you all deserving to be punished for the "offence" committed, with a view to avoid "fighting" among the relatives, I am tolerating this "offence" i.e. I am forgiving you all for this offence" thus spoke Shri Ugrasena. If the king were to give punishment, even then, it would be only construed as being prompted by the relatives only! In this way,

creating "differences" in the minds of relatives is improper! Union of hearts is desired.

Making one warrior fight with many others is against the tenets of the scriptures. This is punishable and is a prohibited action. The king is supposed to punish the culprit, who has committed this "offence". "Listen to your offending action! You were many and Saamba was alone!" Shri Balarama by using the word "Tu" (but)speaks of negating any other type of action on the part of Saamba. Using a Divine arrow (like the arrow of Lord Brahma) or running away are not the correct steps and Saamba, very correctly, did not take recourse to these steps and, as per the scriptures, fought a loosing battle! All of you are aware of the art, rules and science of proper "fighting". All of you, at the same time, in a group became victorious over a boy, who was alone and keen to protect his wife. Moreover all of you have separately, part by part, deprived him of his chariot etc. and became victorious. This is indeed, a grave offence. The second offence is to "tie" him up. Even then, we have decided to tolerate these offences."

After listening to these "words", they all became very angry and upset – as per the following verse.

वीर्यशौर्यबलोत्रद्धमात्मशक्तिसमं वचः ।
कुरवो ऽबलदेवस्य निशम्योचुः प्रकोपिताः ॥२३॥

VERSE 23 Meaning: "On hearing the words of Shri Baladeva, which exhibited valour, courage and strength of the highest order and stature, and which showed "sameness and equality" to themselves, the Kauravas got angry and began to speak."

श्रीसुबोधिनी–वीर्यं क्रियाशक्तिः, **शौर्यं** स्वभावः, **बलं** देहस्य, त्रिभिरुन्नद्धं वचः फलपर्यवसायीति। उग्रसेनो युष्मानाज्ञापयदिति वीर्येणोन्नद्धम्। **क्षितीशेश** इति शौर्येण। **मा विलम्बितमिति** बलेन। **यद्यूयमिति** आत्मशक्तिसमम्। **कुरव** इति अभिमानार्थम्। तद्धर्म एव युक्तः, न तु तदीयाः। राजानमप्रयोजक जानन्त्येव। बलस्य परं तादृशं वचनम्। यदि स्वयं वदेत्। ममाज्ञयैव एतत्कर्तव्यमिति, तदा क्रोधो न भवेत्। वस्तुत ईश्वरत्वात् अस्माकं तेषामपि भक्तत्वाविशेषेपि यद्यादवेष्वेवैश्वर्यं स्थापयित्वा अस्मास्वीशितव्यत्व स्थापयित, तत्र हेतुर्न कुलीनत्वादि, **तथा** सत्यस्मास्वेवोचितं स्यात्। साधारणलीलेयं न भवतीति न स्वेच्छया यथासुखं करणम्, भक्तार्थं हि भगवानवतीर्णः, सा च भक्तिः कारणानुरोधादुद्गता कौरवेष्वेव पुष्टा भवितुमर्हति, नाकौरवेषु। ईश्वरत्वाद्भक्तिमपि तेभ्य एव प्रयच्छतीति चेत्। न। तथा सति वैषम्यं स्यात्। अतः सिद्धामेव भक्तिमाश्रित्य भगवान् वदतीति कारणाधीनत्वं च भक्तेर्ज्ञात्वा स्वोत्कर्षं स्थापयितुं किञ्चिदुक्तवन्त इत्यर्थः। यतस्तेनैव वाक्यैः अतर्यामितया वा प्रकर्षेण कोपिताः ।।२३।।

स्वोत्कर्षख्यापकानि पञ्चवाक्यान्याह **अहो महच्चित्रमिति**।

SRI SUBODHINI: The purport of "valour" (Veeryam) is the "power of action" (Kriyasakthi) The word "courage" (Saurya) denotes the innate nature of Shri Baladeva. The word "Bala" (strength) denotes that the body of Shri Balarama is by itself a "symbol" of great strength! All these qualities were not manifested fully. Through these three reasons only, Shri Balarama was looking "brilliant" and spoke the "best" of words, which were really useful and beneficial to the Kauravas. A detailed analysis is now being done of each of these words.

That "Ugrasena is giving the order" – these words express and exhibit great "valour"! "King Ugrasena is the emperor of all the kings of this earth". These words express great courage. "Please do not delay" – these words exhibit great strength! Shri Balraama has also

indicated the "egoistic" nature of the Kauravas. They were not belonging to our Lord at all. If Shri Balarama were to say that, "These are My words; please act accordingly", perhaps then anger might not have arisen in their minds. But in reality, Shri Balarama meant His "words" only. Ugrasena was indeed the king and hence the "Lord" of all!

These Kauravas are not the devotees of Yadavas. These Leelas of our Lord are not "ordinary" Leelas and due to this, no action should be done, as per one's own desire or will only. AS THE LORD HAS TAKEN HIS INCARNATION FOR THE SAKE OF WELFARE AND BENEFITS OF HIS DEVOTEES ONLY! In fact, the Kauravas should get the "grace" of our Lord. But the Kauravas were prompted by our Lord only, seated in their hearts as the "Antaryaami", to get anger.

The Kauravas now express their views, as per the following verse, and they speak about their own "superiorty".

कुरव ऊचुः–

अहो महच्चित्रमिदं कालगत्या दुरत्यया ।
आरुरुक्षत्युपानद्वै शिरो मुकुटसेवितम् ॥२४॥

VERSE 24 Meaning: "The Kauravas began to tell, "The course of "time" (Kaala) is, indeed, very difficult to understand. It is very astonishing, that this time desires to put "shoes" on the head of those, on whom a "crown" has been placed!"

श्रीसुबोधिनी–देहेन्द्रियप्राणान्तःकरणात्मधर्मैः उत्कर्षः क्रमान्निरूप्यते। तत्र देहोत्कर्षे वस्तुतो विचार्यमाणे यादवा धर्मरहिताः स्वेच्छाचाराः चर्मपुटप्रायाः, कौरवास्तु देवाधिष्ठिताः मुकुटाश्रयशिरस्थानीयाः। अयमर्थः पारमार्थिकः। एवं सति कौरवेभ्योऽपि यादवोत्कर्षे वस्तुसामर्थ्याभावात् कालवशादेव तथा

भवतीति, कालश्चेश्वरो नियन्तुमशक्य इति, पूर्वं कदाप्येवं न जातमिति, महच्चित्रं भवति। तत्र हेतुः **दुरत्यया कालगत्येति**। ईश्वरवाक्यात् दुरत्ययत्वम्, अन्यथा असम्बद्धवाक्यतायां न किञ्चिद्दूषणं स्यात्। **वै** निश्चयेन। **उपानच्छिर आरुरुक्षतीति**। मुकुटैर्वस्त्रादिभिर्व्यासादिभिश्च सेवितम् ॥२४॥

ऐन्द्रियकव्यवहारे विवाहशयनादौ हीनत्वमाह **एते यौनेन संबद्धा** इति।

SRI SUBODHINI: The glory of the body, the senses, the vital air (Prāna), the inner mind and the Aatma and their qualities are being described. They are not telling about their "bodies" and it's glory in comparison to the Yadavas. These Yadavas, they aver, are without any quality of "right or wrong", always self-willed and are of bodies of "skins" only. The Kauravas are celestial in nature and to these Kauravas only, a "crown" is placed (i.e. made as the kings of "time"). Their heads are always held high. Although this is not the truth, and the Kauravas also lack any other noble distinguishing virtue, to enable them to excel the Yadavas, due to the vagaries of "time" (Kaala), all this has happened. Of course, we cannot treat "time" as equal to the "Ishwara" (the Lord). This has not happened before, and hence it is indeed very surprising and astonishing! How has this happened? The Kauravas reply, by telling that the "way and action of time (Kaala) cannot be understood by anyone!"

Shri Balarama is equal to "Ishwara" – the Lord of the Universe. Hence His words can never be crossed. They give an example here to explain their stand. On whose head a crown, clothes etc... have been placed by noble sages like Veda Vyasa and others, the crown which has been respected so far and worshipped also, where always auspicious materials like the crown,

flowers and other sacred materials only are placed, does He (Shri Balarama), through the factor of "time" (Kaala) desire to put a "shoe" instead? In other words, "we are the highest and these Yadavas are desirous of getting on our head like the "shoes"!

Through the next verse, the Kauravas describe the "low" nature of the Yadavas, connected with their "worldly" life, pertaining to their "senses" (like sleeping, marriage etc.).

एते यौनेन सम्बद्धाः सहशय्यासनाशनाः ।
वृष्णयस्तुल्यतां नीता अस्मद्दत्तनृपासनाः ॥२५॥

VERSE 25 Meaning: "We have made these Yadavas, same like us, by having got related to them, through marriage, through giving them kingdom (territory) and also through treating them as "equals", while living together, sleeping, sitting and having our meals together."

श्रीसुबोधिनी–यूनो भावो विवाहो यौनम्, तेन संबद्धाः। पूर्वमेकोत्पन्ना अपि व्यवहारेहीना इति त्यक्त्वा अपि पुनः यौनेन संबद्धा इत्यर्थ। पृथादयः स्त्रियः तेभ्यः समानीता इति। ननु तथापि 'स्त्रीरत्नं दुष्कुलादपी'ति न्यायेन न समानयनमात्रेण तुल्यता भवतीति चेत् तत्राह **सहशय्यासनाशना** इति। शयनमासनं भोजनं चेत् सह, येन सह तत्तुल्य एव भवतीति स्थितिः। अत एव वृष्णयस्तुल्यतां नीताः। अनेन अज्ञानान्निषिद्धाचरणे प्रायश्चित्तं कर्तव्यमिति पक्षो निवारितः। एवं कुलधर्मविचारेण स्वस्योत्कर्षमुक्त्वा ऐश्वर्यविचारेणाप्युत्कर्षमाह **अस्मद्दत्तनृपासना** इति। पूर्वं हि ययातिना पूरव एव राज्य दत्तम्, अन्ये ज्येष्ठा अपि तदधीनाः ॥२५॥

एवं साधनानि स्वाधीनान्युक्त्वा तेषां भोगोऽप्यस्मदधीन एवेत्याह **चामरव्यजने** इति।

SRI SUBODHINI: "Although we have all got originated from the same "source" only, these Yadavas

ly are placed, ore, in their "behaviour" and "worldly ways" are of a
of "time" (Ka lower" category." Despite this, overlooking these
ıer words, "we imitations, we have married into their family. Queens
ıirous of getting uch as Kunti (Pritha) have been taken by us in marriage
rom these Yadavas, although it is said that, by bringing
ravas describe girls" in marriage to one's family "equal status" does
ected with t ot get automatically established. Answering this further,
ses" (like sleep he Kauravas say that "we have slept with them, sat with
nem and have also taken meals with them. In this way,
ney have attained an "equal status" as granted by us.
शनाः ।
ानाः ॥२५॥ n this way, out of our grace and broadminded attitude, we
ave made these Yadavas, as our equals. By telling like
ade these Yada his, the Kauravas indicated that the persons or group
to them, thro hich, through ignorance commits a "prohibited"
m (territory) ction, can also be purified through "repentance and acts
als", while li f repentance". But the Yadavas have lost their respect.
ır meals togeth n this way, after describing their own "glory" from the
oint of view of their family lineage (Kula), they now
। संबद्धाः। पूर्वमेकै ay, that even from the point of view of "opulence"
संबद्धा इत्यर्थः। पृथ Aishwaryam), they are "better off" than the Yadavas.
ुष्कुलादपी'ति न्याय These Yadavas had no kingdom or territory of their own.
हशय्यासनाशना he territories, which they are ruling now are given by
भवतीति स्थितिः। s only – like the king Yayati had given the throne to
णे प्रायश्चित्तं कर्तव्य uru and all the brothers of Puru, thus became subser-
ient to Puru!
स्वस्योत्कर्षम्
। पूर्वं हि ययातिना In this way, after describing that everything was
nder their own control only, they are how telling,
१५॥ rough the next verse, that the Yadavas are enjoying
ाऽप्यस्मदधीन एवे is kingdom, due to the grace of the Kauravas only.

चामरव्यजने शङ्खमातपत्रं च पाण्डुरम् ।
किरीटमासनं शय्यां भुञ्जन्त्यस्मदुपेक्षया ॥२६॥

ve have all
ıly, these Yad

VERSE 26 Meaning: "These Yadavas can enjoy the symbols of royal power viz. fan, staff, conch, white umbrella, throne and the royal bed, only when these have been given us by us! (i.e. all these have been given by us to them. At any time, they can be deprived of them)."

श्रीसुबोधिनी–चामरव्यजने परितः। शङ्खोऽग्रे आतपत्रं पश्चात् तत्रापि **पाण्डुरं** श्वेतम्। **किरीटमु**परि। **आसनमधः। शय्या** निद्रावस्थायाम्। एतानि सप्तमहाराजचिह्नानि अन्येषामयुक्तानि राजभिरवश्यं अन्यत्र दृष्टानि निषेद्धव्यानि। तथापि तुल्यतां नीता इति राजभिरस्माभिरुपेक्षितानि भुञ्जते। भोगः प्राणधर्म इति तदुत्कर्षो निरूपितः ॥२६॥

आज्ञापनादिरन्तःकरणधर्म इति तदसहमानाः तन्निषेधपूर्वकं तदपकर्षमाहुः **अलं यदूनामिति।**

SRI SUBODHINI: There are "royal" insignias and symbols usually referred to. There are mainly 7 symbols of "royalty" viz. the big fan (of fluffy feathers), the staff, the conch, the white umbrella, the crown, the throne and the bed. All these are the essential things, which a king should have. All others are not deserving to keep these symbols of "royalty" with them! In fact, if there are seen with others, then objections are raised towards them. These 7 symbols are used in this way. The "fan" and the "fluffy fan" are swirled on all the four sides, through which air is "fanned" and also to eradicate flies etc, so that they do not disturb the king. The conch is used to make the sound, with a view to caution everyone about the arrival of the king. The white umbrella is kept on the back – upper side, through which the king is saved from heat or too much light. The crown is worn on the head and on the throne, the king sits. For sleeping, there is the royal bed. In this way, 7 symbols always remain with the king which, only the king can enjoy.

These Yadavas are enjoying all these symbols of royalty, as these have been given by us to them, after "we have given or renounced them!" "Enjoyment" is the quality or function of the "vital air" (Prāna). Hence the Kauravas praised their own "vital air", in this way.

Giving orders constitute the function of the inner mind. How can we, unable to tolerate this, accept or follow these inappropriate orders? Hence, through the next verse, the glory of their own inner mind is described, below.

अलं यदूनां नरदेवलाञ्छनैर्दातुः प्रतीपैः फणिनामिवामृतम् ।
ये नः प्रसादोपचिता हि यादवा आज्ञापयन्त्यद्य गतत्रपा बत ॥२७॥

VERSE 27 Meaning: "It is indeed very sorrowful that these Yadavas, who have progressed and prospered due to our grace viz. the Kauravas, have come out today, shamelessly to give "orders" to us, the benefactors of their prosperity! Like a serpent is fed on milk to make it grow and healthy, and this serpent is not shameful even to bite it's benefactor! In the same way, these Yadavas have prospered after getting territories and royal symbols from us. Now, they are insulting us and even ordering us. Hence it is necessary for us to take away the territories and the royal symbols from them."

श्रीसुबोधिनी–नरदेवलाञ्छनानि पूर्वोक्तानि उपेक्षाविषयाणि। **अलमिति** निषेधर्थे। नरदेवलाञ्छनैरलम्। अतःपरं पूर्यताम्। अग्रे न स्थापनीयमित्यर्थः। दत्तापहारे हेतुः दातुः **प्रतीपैरिति**। अज्ञानाद्दत्तं स्वानिष्टसम्पादकत्वे निवारणीयमित्यत्र दृष्टान्तमाह **फणिनामिवामृतमिति**। 'सर्पस्य हि पयः पोषः पोषकस्याप्यनर्थकृ'दिति। स हि मत्ततां सम्पादयति, पश्चादन्धः सन् पोषकमपि भक्षयति। तदस्मासु जातमित्याह। ये यादवाः नः प्रसादोपचिताः, अद्य गतत्रपाः सन्तः, अस्मानेवाज्ञापयन्तीति। **बतेति** खेदे ॥२७॥

वस्तुविचारेणात्मधर्ममाश्रित्याह कथमिन्द्रोऽपीति।

SRI SUBODHINI: In the last verse, the Kauravas had referred to the royal "symbols" as having been "given up" by them. In this verse, they are referred to as "prohibited" symbols, for the Yadavas. In other words, the Kauravas say, that these royal symbols should no longer remain with the Yadavas. Up to now, these were with them but, in the future, it is not appropriate to keep these there with them. These have to be taken back, and the reason for this "taking back" is also given in this verse. if one's own property begins to do harm for oneself, then the same should be removed – like the serpent bites the person, who gives milk for it to drink! By drinking this milk, the serpent is said to become intoxicated and blind also. Due to this, the serpent bites the one, who gives milk to it! "The same fate has fallen to our lot today – these Yadavas had prospered due to our pleasure and approval, and today, these very same Yadavas, shamelessly are "ordering" us! This is indeed very sorrowful!"

Now, contemplating on the task on hand, these Kauravas make it clear, that they will seek to use their own strength (to meet any eventuality) – as per the next verse.

कथमिन्द्रोऽपि कुरुभिर्भीष्मद्रोणार्जुनादिभिः ।
अदत्तमवरुन्धीत सिंहग्रस्तमिवोरणः ॥२८॥

VERSE 28 Meaning: " Small animals like goats etc., which have come into the hands of a lion, cannot be taken away, without the grace and approval of the lion, in the same way, even Lord Indra cannot take away Saamba, without the approval and consent of the Kauravas, such as Bheeshma, Drona, Arjuna and others."

श्रीसुबोधिनी–भीष्मो हि कालकामपरशुरामादीनां जेता। ततोऽप्यधिको द्रोणः विद्यया तुल्योऽपि ब्राह्मण्यादधिकः। ततोऽप्यर्जुनः तच्छिष्योऽपि महादेवादिप्रसादैरुपचितः। एते त्रय आधिभौतिकादिरूपाः आदिभूता येषां तैः अदत्तं इन्द्रोऽपि कथमवरुन्धीत। इन्द्रो वस्तुतः सर्वाधिपतिः, तथाप्येते अधिकृताः, न हि देहादिषु प्रतिकूलेषु ईश्वरोऽपि भोगं प्राप्तुमर्हति। ननु स्वभागः, तेषां का दानापेक्षेत्याशङ्क्य दृष्टान्तमाह **सिंहग्रस्तमिवोरण इति।** यद्यप्युरणस्याल्पमेषस्य पुत्रो भार्या वा भागो भवति, तथापि सिंहग्रस्तः तत्कृपयैव प्राप्यते, तथैव साम्बः सभार्योऽस्मदवरुद्ध इत्यर्थः ॥२८॥

एवं पञ्चावयवमहङ्कारवाक्यं श्रावयित्वा निर्गता इत्याह **जन्मेति।**

SRI SUBODHINI: Shree Bheeshma had conquered the factor of time (Kaala), cupid (desires - Kaama) and Lord Parasuraama also. More than him, the great Dronacharya, despite being equal in knowledge, is considered higher, because of his "Brahminical" status! Greater than these two is Arjuna. Despite being the disciple of Drona, he is blessed by Lord Siva, and the other celestial gods. Even Lord Indra cannot take away the "imprisoned" Saamba, until these three great warriors give their consent. Although Indra, in reality, is supposed to be the Lord of all the three worlds, he is also under an "authority", and cannot act independently, like a capable person cannot enjoy his senses, if the body and senses are diseased or ineffective! The Kauravas are giving an example to clarify this. Like a lion treats the petty animal like a goat as it's object of enjoyment (as food). Another animal or person can take this goat away only, when the lion, out of it's grace and mercy, leaves this animal. Not otherwise, and never through "force"! Hence the Kauravas say, that Saamba also cannot be taken away, as he is now tied up along with his wife, and could be taken away only, if Bheeshma and others show grace

and mercy. Not through the exercise of force, or by giving an "order"!

In this way, they made our Shri Balarama, listen to their "egoistic" words of 5 parts (body, senses, Prāna, inner mind and Aatma), and they went away from this place, as per the next verse.

श्रीशुक उवाच–

जन्मबन्धुश्रियोन्नद्धमदास्ते भरतर्षभ ।
आश्राव्य रामं दुर्वाक्यमसभ्याः पुरमाविशन् ॥२९॥

VERSE 29 Meaning: "Shri Sukadeva said, "Oh scion of the Bharata clan! The Kauravas had now become proud and haughty, due to their birth in a noble family, due to the grace of their relatives and friends, and the resultant attainment of the wealth of the kingdom. These misbehaving Kauravas spoke such blemishful and unspeakable words to our Lord Shri Balarama, and went back to their city."

श्रीसुबोधिनी–वाचनिककायिकातिक्रमे निरूपिते मानसिकोऽपि निरूपितप्रायः। एवमतिक्रमे हेतुः **जन्मबन्धुश्रियोन्नद्धमदा** इति। जन्म सत्कुले, बन्धुः बान्धवः, श्रीः लक्ष्मीश्च। जन्मनि बन्धुकृता या श्रीः औत्पत्तिकलक्ष्मीः, तया वा उन्नद्धः मदो येषाम्। **भरतर्षभेति** सम्बोधनं राज्ञो मायामोहाभावाय। 'दौष्यन्तिरत्यगान्माया'मिति वाक्यात्। अन्यथा क्षत्रियः स्वकीयापकर्षं न सहत इति। इयं कथा श्रवणविघातिका स्यात्। इदं वाक्यं रामं प्रत्येव स्पष्टम्। नत्वन्तःकरणेनापि स्वकीयेषु। तदाह **दुर्वाक्यं राममाश्राव्य पुरमाविशन्निति**। ननु गृहे समागते नैवं वक्तुमुचितमित्याशङ्क्याह **असभ्या** इति। सतामेवैषा कथा। श्रीमदेनैव तेषामसत्त्वम्; अन्यथा अग्रे ऋजुत्वं न स्यात् ॥२९॥

ततो यज्जातं तदाह **दृष्ट्वा कुरूणामिति।**

SRI SUBODHINI: The "insult" heaped through the words, body and the mind has been described.. This "crossing of the boundary" took place due to three reasons. (1) Having been born in a noble family. (2) Having innumerable friends and relatives and (3) wealth of kingdom. Through these three reasons, their "pride" had become uncontrolled! These Kauravas had inherited this kingdom, due to their noble birth, and due to the grace of good relatives. They were now very "egoistic". They spoke "unspeakable and wrong" words to Shri Balarama, and went back to their city.

The king has been hailed by Shri Sukadeva as the "scion of the Bharata clan"! – to indicate, that king Parikshit does not have over him, the power of "Māya" or infatuation operating i.e. He is bereft of "Māya" (illusion) and "Moha" (infatuation). An evidence is cited here, by our Shri Mahaprabhuji by telling, "The kings born in the family of Dushyanta have crossed the boundary of "Māya". These words were used to hurt the inner feelings of Shri Balarama. The Kauravas did not tell about this story as "self-instruction" – but, it was meant only to hurt Shri Balarama, as these constitute "bad words". They all went away, after telling these "unspeakable" words to Shri Balarama, because they were "ill-natured and misbehaving by their bad conduct". In this way, due to the "pride" of wealth, this "misbehavior" has come to their lot, and in the very immediate future, they will show their proper behaviour also. Hence, the Kauravas who were really good persons, but due to the "pride" of wealth, had "misbehaved" now.!

Whatever happened later, is being told through the next verse.

दृष्ट्वा कुरूणां दौःशील्यं श्रुत्वाऽवाच्यानि चाच्युतः ।
अवोचत्कोपसंरब्धो दुष्प्रेक्ष्यः प्रहसन्प्रभुः ॥३०॥

VERSE 30 Meaning: "On seeing the "bad nature" of the Kauravas, and on hearing their "wrong" words, Shri Balarama got extreme anger, which no one could see with their own eyes – yet being Achyuta, and the Lord of the Universe (Prabhu), spoke His words, smilingly."

श्रीसुबोधिनी–अवगणनां कृत्वा गमनं दौःशील्यम्, अन्यथा बान्धवातिक्रमो महदतिक्रमश्च न भवेदिति। अवाच्यान्यपि श्रुतवान्। अवाक्यानि तादृशवाक्यानि वा। **अच्युत** इति भयाभावाय। स्वयमपि तानि वाक्यानि दूषयितुं अवोचत्। अन्यथा देहेन निराकरणेऽपि वाक्येन (न) निराकृताः स्युः। **कोपसंरब्ध** इति। भगवत्कृतं न मन्यन्त इति। अन्तर्गुप्ते क्रोधे अपकार एव, झटिति कृते क्लिष्टता स्यादिति क्रोधस्य बहिराविष्कारमाह **दुष्प्रेक्ष्य** इति। **प्रहसन्निति** दुःखाभावाय। यतः प्रभुः ॥३०॥

पञ्चवाक्यानामर्थं स्थानत्रयेण नवभिर्निराकृत्य नवभिः कर्तव्यं प्रतिज्ञाय दशमेनाध्यवस्यति **नूनमिति** दशभिः श्लोकैः।

SRI SUBODHINI: In fact, it is gross "misbehaviour" to go away after speaking "ignoring" words. If they were not "misbehaving" by nature, they would not have insulted Shri Balarama, who was their own relative and the Lord of the Universe. Thus Shri Balarama heard such "inappropriate" words which were unspeakable, and exhibiting bad conduct and character. Of course, Shri Balarama did not get any fear on hearing these words - as He is Achyuta – that, there is no "decline" in Him. Later He also began to tell "words", which would give a fitting reply to these Kauravas. They have not obeyed the order of our Lord. Due to this, he got intense anger. If this "anger" were to get bottled up inside Him, then

there will be great danger, and if it were to emanate quickly, then, there will be difficulties. Hence He took out the anger, through which, His form became such, that no one could see him with their own eyes. The good factor here is that, despite the manifestation of anger outside, there was no "sorrow" caused to anyone! Hence Shri Balarama began to speak, smilingly, as He is "Prabhu" – the Lord of the Universe, and is capable, in all ways!

Through the next 9 verses, the words of the Kauravas were negated. He also promised the "action" to be done, to counter this event. Through the 10th verse, the actual action is being spoken of. In this way, there are 10 verses, and the first one is as follows.

नूनं नानामदोन्नद्धाः शान्तिं नेच्छन्त्यसाधवः ।
तेषां हि प्रशमो दण्डः पशूनां लकुटो यथा ॥३१॥

VERSE 31 Meaning: "It is certain, that when "bad" persons get "pride" of different types, they do not desire for "peace". The only way to make them "peaceful" is through "use of force" (i.e. punishment), like an animal is made to behave and made peaceful, through the force of a stick!"

श्रीसुबोधिनी–'विद्यामदो धनमद' इत्यादिवाक्यैर्मदा निरूपिताः। तद्युक्ता नीतिवाक्यानि न मन्यन्ते। अतस्तेषां प्रतीकारः क्रियैव, न वाक्यानि। अतो यदेतैर्निराकृतमनङ्गीकरणवाक्यैः तद्युक्तमेव। अतः शमार्थं प्रयुक्ता विफला जाता इति क्रिययैव दण्डरूपया शमः कर्तव्यः, तदाह **तेषां हि प्रशमो दण्ड** इति। एतत्स्वोपक्रमानुसारेणोपक्रमविचारेणोक्तम्।उपसंहारे त्वन्यथा वक्तव्यम्। शममात्रमुपक्रमः, मारणमुपसंहारः, ततो विरोधः। मारणोद्यम एव शमो भवतीति। ननु क्रियया दण्डे सुतरामेव प्रकोपः स्यादित्याशङ्क्य दृष्टान्तमाह **पशूनां लकुटो यथेति**। स हि दण्डो लोकप्रसिद्धः। स यथा दृष्ट एव

पशूनां भयजनको भवति, उद्यतो वा, तथा सर्वस्वनाशः उद्यतो ज्ञातो वा पशुतुल्यानां भयजनकः ॥३१॥

नन्वेवं सति यादवाः किमिति निवारिता इत्याशङ्क्य तथा सति वैषम्यं स्यात्, न दण्डः, नहि शत्रुजयादिर्दण्डो भवति, अतो हितकारिण एव वयमिति पूर्वोपक्रान्तां स्वक्रियामाह **अहो** इति।

SRI SUBODHINI: In the scriptures, various types of "pride" have been described, such as the pride of knowledge, wealth etc. These "proud" persons, do not respect any rules of justice, or the words thereof. In other words, they do not understand or realize through proper methods of rules, justice etc. Hence only "action" can make them understand, not the use of "words" only. "I have tried to make them understand through words of wisdom, rules of justice etc., but my words have failed to make them understand, and they have now ignored me, by not accepting my words. The reason for their behaviour is their "pride", due to wealth. In fact, they have behaved in the way, that, they are made or expected to behave! Hence, all my words, told with a view to attain peace, have all gone fruitless. Hence, an act of "punishment" has to be done, with a view to make these Kauravas understand and become peaceful." An example is given here by Shri Balarama – like an "animal" is made to be quiet and peaceful, through a "stick" (Lakuta) – in the same way, those persons intoxicated by "pride" also become, peaceful only through the "punishment". "Punishment" is the "preface" and "destruction" is the "conclusion". If the "punishment" is given, will it lead to antipathy and hatred on a permanent basis coupled with anger? Not at all. An example is given here. Like the animal keeps "peace" on a permanent basis. In the same way, these persons,

intoxicated through pride are like animals, and they will become quiet only, through the use of force (stick)!

If "force" is found to be necessary to be used, why did Shri Balarama stop the Yadavas from resorting to "force", in the first instance? Answering this, it is said, that if the Yadavas were not stopped, then, there would have been "hatred" between the Kauravas and the "Yadavas", and "punishment" will not be given. Becoming victorious over an enemy is not equal to the giving of "punishment". Shri Balarama thought Hisself to be a "benefactor" for both of these viz. the Kauravas and the Pandavas. Hence He is referring to the task, which He had begun earlier, in the first instance, through the next verse.

अहो यदून्सुसंरब्धान्कृष्णं च कुपितं शनैः ।
सान्त्वयित्वाहमेतेषां शममिच्छन्निहागतः ॥३२॥

VERSE 32 Meaning: "Alas! The angry Yadavas were ready to come and fight! And our Lord Shri Krishna was also angry! I have come here with a view to confer benefits on both of these (Kauravas and the Yadavas), after making them peaceful, slowly and by stages!"

श्रीसुबोधिनी–शन्तिकर्तरि प्रकोपश्चाश्चर्यम्। यदवः सर्वे सुसंरब्धाः मारणोन्मुखाः समर्थाश्च नन्वदृष्टवशादुर्वरिताः, किं तव पौरुषमिति चेत्, तत्राह **कृष्णं च कुपित्तमिति**। भगवद्विचारमात्रेणैव सर्वं सिध्यति, किं पुनः कुपिते। **कृष्ण** इति भक्ताधीनः, कालात्मा वा। तेनादृष्टादयस्तदनुगुणा एवेति तेषां सर्वमेव प्रतिकूलम्। तान् सर्वान् शनैः सान्त्वयित्वा, न तु बलात्, च स्वसामर्थ्यप्रकाशनेन, तथाकरणे हेतुः **अहमिति**। अहङ्कारादेते बन्धनं कृतवन्त इति तदधिष्ठाता चाहमिति तेषां शान्तिमेव वाञ्छन्निहागतः ॥३२॥

सा च शान्तिर्वाक्यैर्न जातेति क्रियार्थमाह **त इम** इति।

SRI SUBODHINI: "Alas!" – Uttering this word indicates, that " what a surprise, it is, that anger is shown on those, who are the peacemakers! It is astonishing indeed! The Yadavas were ready to fight and kill. They were about to attack Hastinapura. In fact, they are capable of doing this too. Due to "luck" (of the Kauravas), they stopped their action. Not only this, even our Lord Shri Krishna was also very angry. In fact everything happens by a mere desire or will in the mind of our Lord, and what would have happened, if He really gets angry?

By giving the names of our Shri Krishna, it is said, that our Lord is under the "control" of His devotees or He is also the "soul" behind the factor of time (Kaalaatma). Hence "luck and all types of happenings" follow our Lord only, i.e. all things happen only, as per His will and desire. In this way, all the Yadavas were against the Kauravas, and I had made them peaceful slowly – not through the exercise of force, or due to my capacity! I am responsible for making them peaceful. These Kauravas have imprisoned Saamba only due to their "ego" and I am the one, who has established the "ego" in everyone (and in them also). Hence I am eager to make these "egoistic" persons, peaceful, and with this "desire" only, I have come here".

This "peace" has not been attained through the advice given by "words". Hence, this can be attained only through another action – as per the following verse.

त इमे मन्दमतयः कलहाभिरताः खलाः ।
तं मामवज्ञाय मुहुर्दुर्भाष्यान्मानिनोऽब्रुवन् ॥३३॥

VERSE 33 Meaning: "These foolish people of low intellect, fond of fighting and dissention, bad and egoistic, have now disregarded Me, and also have spoken to Me, again and again, unspeakable wrong "words"."

श्रीसुबोधिनी–यतो मन्दमतयः। तर्हि युद्धोद्यमे लौकिके शान्ता भविष्यन्तीत्याशङ्क्याह **कलहाभिरता** इति। परस्परकलह एव अभितो रतिर्येषाम्। कलहे तु युद्धे मरणमेव, शान्तिर्नेति। नन्वन्तर्यामितया प्रेरणीया इति चेत्, तत्राह **खला** इति। मूलेच्छया तानन्तर्यामी तथैव प्रेरयतीति। तथापि त्वया शमार्थमुद्यमः कृत इति तदेव कर्तव्यमिति चेत्, तत्राह **तन्मामवज्ञायेति**। तादृशशमकर्तारं माम्। तत्तत्र वा। अङ्गीकारे हि वाक्यैः हिताचरणादिभिश्च प्रबोधो भवति, नान्यथा। ते त्ववज्ञामेव कुर्वन्ति। **मुहुरिति** पुनः। परीक्षा निषिद्धा। अवज्ञया मानसो दोष उक्तः। **दुर्भाष्यान्** दुष्टवाक्यानि चाब्रुवन्। अयं वाचनिको दोषः। **मानिन** इत्यग्रेऽप्यसमाधानम् ॥३३॥

ननु युक्तमेतेषां वाक्यम्, उग्रसेनवाक्यत्वेन त्वयापि किमित्युच्यत इत्याशङ्क्योग्रसेनस्य सर्वराजाधिपत्यं साधयति **नोग्रसेनः किल विभुरिति**।

SRI SUBODHINI: The words, which should never be spoken, they have told Me, because these Kauravas are of petty and low intellects. Will it be, that they will become peaceful only, when I begin to fight with them, in the "worldly" way? Answering this, it is said, that even then, these people will not be becoming peaceful, as they are fond of "fighting" i.e. they always like to fight with each other. This struggle and dissention will lead to a fight. During this fight, all of them will get destroyed, and this destruction will not be "peace" at all !

If Shri Balarama is requested that, "Oh Lord! You are the indwelling Aatma of each of them. Why don't you inspire them, to take the path of peace?" Answering

this, Shri Balarama says that "even this is not possible, as these persons are "bad" – and the indwelling "Antaryaami" has inspired them to do like this only (i.e. not to seek peace, but to fight). If Shri Balarama is told again that, "Oh Lord! You have put efforts to make peace, and please, as the "indwelling Antaryaami", inspire them to seek peace". To this, Shri Balarama replies that, "These people are insulting Me, and there will not be "peace", when they are not prepared to regard My advice as being wholesome! It is prohibited to test these types of bad persons. "Ignoring and disregarding" (insulting) is a "blemish" of the mind. These people have also spoken unspeakable "blemishful" words, thus exhibiting their "blemish" of the "word". These are very "egoistic", and hence, even in the future through "peace", there will not be any solution or settlement."

If it was told, that "whatever these persons (Kauravas) have told regarding the "order" given by the king Ugrasena is indeed right from their view point, and what is your view on these "orders" of Ugrasena? Shri Balarama, through the next verse replies, that Ugraseva is the Lord and "Swami" of all the "kings", and though this, Ugrasena's "emperorship" is being reemphasized.

नोग्रसेनः किल विभुर्भोजवृष्ण्यन्धकेश्वरः ।
शक्रादयो लोकपाला यस्यादेशानुवर्तिनः ॥३४॥

VERSE 34 Meaning: "The king Ugrasena is not only the king of the Bhoja, Vrishni and the Andhaka clans (territories), but his orders are followed by the celestial deities such as Indra and others. Hence, he is capable and powerful in every way!"

श्रीसुबोधिनी–स्वतो वचनाभावायाह **किलेति**। नाम्नैव तस्येश्वरत्वं

पूर्वसिद्धं सूचितम्। तत्रापि **विभुः** लौकिकन्यायेनापि समर्थः। अन्यथा तत्पुत्रः कंसो राजा न भवेत्। किञ्च। साम्प्रतं भोजवृष्ण्यन्धकानामीश्वरः। त्रिविधानामपि यादवानां प्रभुः। अलौकिकं सामर्थ्यमाह **शक्रादयो लोकपाला** इति। भगवतः इच्छया आज्ञया वा। 'मयि भृत्य उपासीन' इत्यत्रैव तद्विवृतम्। यस्योग्रसेनस्य आदेशमाज्ञां अनुवर्तन्त इति। अन्यथा यथाभिलषितवृष्ट्यादि न भवेत् ॥३४॥

SRI SUBODHINI: The word "Kila" (yes, indeed) shows "certainty". Shri Balarama says that, "Not becaue of My words only, the king Surasena is glorious,but through his very name also, his "Lordship" is fully established, even from the first instance! If it was not so, his son Kamsa would not have become the king. It is true, that Ugrasena is, at present, the king of Bhoja, Vrishni and the Andhaka clans, and in this way, he is the Lord of the three types of Yadavas. After explaining his "worldly" capacities, Shri Balarama is now explaining his "supernatural" capacities. Through the desire and order of our Lord Shri Krishna, Lord Indra and the other celestial protectors of this world, obey the "orders" of Ugrasena! If this was not so, the "rains" would not have been showered, as and when desired or ordered upon! (i.e. the celestial deities, behind the "rains" obey Ugrasena, and follow his orders). In this way, all the other "celestial protecting deities" (Lokapaala) also follow Ugrasena's "orders".

सुधर्माक्रम्यते येन पारिजातोऽमराङ्घ्रिपः ।
आनीय भुज्यते सोऽसौ न किलाध्यासनार्हणः ॥३५॥

VERSE 35 Meaning: "He, who can resplendently adorn the assembly called "Sudharma", through His own strength and power, and who having brought the "Paarijaata" flower tree of the celestial gods, from the

"heaven" and is also seen enjoying the same, is He not entitled for occupying the throne of a kingdom?!"

श्रीसुबोधिनी–किञ्च। येन सुधर्मा आक्रम्यते, इन्द्रादयोऽपि नमस्कृत्य तां सभामारोहन्ति, तादृशीमाक्रामति। अमराङ्घ्रिपश्च पारिजातः आक्रम्यते। तन्मर्यादादूरीकरणात्तस्याप्याक्रमणम्। इन्द्रादीनामननुमतौ कथमेतद्द्वयं स्यात्। भगवत्सामर्थ्यमेतदिति नाशङ्कनीयम्। भगवतैवोग्रसेने ऐश्वर्यकला स्थापितेति नरत्ववत्तदधीनत्वमप्यङ्गीकृतमिति, 'अङ्गीकृता ग्लानिर्न दोषाय'। अनधिकारिण एतेऽस्माभिस्तुल्यतां नीताः राज्यं च दत्तमिति यदुक्तम्, तन्निराकरोति **आनीय भुज्यते सोऽसौ न किलाध्यासनार्हण** इति। न हि सर्वे राजानो भवन्ति। यद्येको राज्यार्हो न भवेत्, तदैव तद्वचनं सार्थक स्यात्। तत्र भाग्यं क्रियाशक्तिश्च प्रयोजिके। तत्रापि क्रियाशक्तिः प्रयोजिका। यदिन्द्रं निर्जित्य पारिजातः आनीय भुज्यते। ननु सा शक्तिः साम्प्रतं कुण्ठिता भविष्यतीति चेत्, तत्राह **सोऽसाविति**। स एव भगवानिदानीं ममाग्रे तिष्ठति, मैवं **किलेत्युपलम्भार्थं** प्रसिद्धिः ॥३५॥

भाग्योत्कर्षमाह **यस्य पादयुगमिति**।

SRI SUBODHINI: Our Lord Shri Krishna, conquering the assembly hall of "Sudharma" (of Lord Indra) occupied it, and sat there, as the presiding Lord! In this "assembly", Lord Indra and the other celestial deities, first do "prostrations" to our Lord, and then only occupy their seats. Our Lord Shri Krishna brought to this earth, through His mere will and desire, the "Paarijaata" flower tree and planted it at His own home in Dwaraka! This tree is "heavenly", and should remain,only in the heaven (Swarga). This "rule" was broken by our Lord. How did these two tasks were completed by our Lord Shri Krishna, without getting the order or approval of Lord Indra and the other celestial gods? Both of these were completed, due to the capacity and power of our

Lord Shri Krishna and due to this, no one should get a doubt on these.

It is our Lord Shri Krishna only who bestowed wealth, opulence and power on the king Ugrasena. The Lord not only has now accepted His "human form", He has also accepted the "kingship" of Ugrasena. (i.e. He regards Himself as a "subject" ruled by the king Ugrasena, obeying his orders). Why? It is said in the scriptures, that even a very small idea or object, if it is fully agreed to or accepted, then, there is no blemish at all, due to this, to the one, who accepts or approves!

The Kauravas had commented, that the Yadavas were not an "authority" at all and it is they, who had made them as "equal" to themselves. They had also told, that it is they, who had given the kingdom to the Yadavas. Shri Balarama is now refuting all these statements. The Yadavas are now enjoying the Paarijaata flower, by bringing this tree from the heavens of the celestial gods! As such, will they not be entitled to sit on a throne? Everyone cannot become the king. If someone is not deserving to be the king, then, this argument will get sustained (i.e. the words of the Kauravas will be true). In this "deserving", both "luck" and "action" (effort = Kriya) have played their parts. In this, the "efforts" which were made are seen as more important (i.e. Kriyasakthi). E.g. Like our Lord becoming victorious over Lord Indra, brought down the Paarijaata tree is now enjoying the same! If it is told that, this power of our Lord would have become reduced (slow to act), on this, our Shri Mahaprabhuji says that, "This Lord is always with Me, and do not ever tell that this "power" of our Lord has been reduced. It is certain, that this power of

our Lord is "as it is" even now, and will remain forever "as it is"! In this way, Shri Balarama gave a word of "cautioning" to them!

Shri Balarama is now glorifying the presence of our Lord Shri Krishna's holy feet and the "luck" (Bhāgyam) thereof!

यस्य पादयुगं साक्षाच्छ्रीरुपास्तेऽखिलेश्वरी ।
स नार्हति किल श्रीशो नरदेवपरिच्छदान् ॥३६॥

VERSE 36 Meaning: "He, whose holy feet are worshipped by Divine mother Goddess Laxmi Herself, is HE, the Lord and consort of Goddess Laxmi, not deserving of wearing the royal symbols and insignias? Is it right to comment like this?"

श्रीसुबोधिनी–सर्वेषां भाग्यं लक्ष्म्यधीनम्। अतः सा सर्वेश्वरी। सापि नीचतया भगवच्चरणारविन्दं सेवते। साक्षादित्याधिदैविकी, न तु दिव्यस्त्रीरूपा, नापि राज्यलक्ष्मीरूपा। यदाहुः 'चामरव्यजने शङ्खं'मिति, तद्दूषणार्थं हेतुमुक्त्वा, तदनूद्य दूषयति **स नार्हति किल श्रीश** इति। चामरव्यजनादयो **नरदेव**परिच्छदाः। अनर्हत्वे हि तदुपेक्षया भोगो भवति। अन्यथा इन्द्रादीनामपि तथात्वं स्यात् ॥३६॥

यदप्युक्तं 'अलं यदूना'मिति, तत्तदा स्यात्, यदि स्वतः सिंहासनं न स्यादिति वक्तुं तस्य सिंहासनोपपत्तिमाह **यस्याङ्घ्रिपङ्कजरज** इति।

SRI SUBODHINI: Everyone's "luck" is under the control of Goddess Laxmi. Hence she is the "Swāmini" of everyone (controller – ruling Goddess). Despite enjoying this status of being the Goddess of everyone, she becomes "small", and worships the holy feet of our Lord. This Goddess Laxmi, who worships our Lord is not of the form of the wealth of a kingdom or territory or the "celestial" Goddess Laxmi – but the "real" (Sakshaat) Goddess Laxmi. By using this word "real", it

is said, that this Goddess Laxmi is the primordial Divine form of Goddess Laxmi of "Shri"!

These Kauravas had told, that it is they, who had given to the Yadavas, the "symbols" of royalty viz. the fan, conch, the white umbrella etc. Shri Balarama, giving reasons says that, He who is the consort of Goddess Laxmi Herself, will He not be entitled to wear all these "royal" symbols? In fact, it is due to our Lord's grace, that even Lord Indra and other kings are enjoying all these "royal" symbols! EVERYTHING IS OF AND FROM OUR LORD ONLY!

The Kauravas had told earlier, that it was due to their "grace" only, the Yadavas were enjoying the territory, throne etc. This "saying" of the Kauravas, will be true only, if it is proved, that the Yadavas did not have a "throne" of their own! With a view to tell this, along with proper reasoning, Shri Balarama is reemphasizing the "throne" of the Yadavas, through the next verse.

यस्याङ्घ्रिपङ्कजरजोऽखिललोकपालै-
र्मौल्युत्तमैर्धृतमुपासिततीर्थतीर्थम् ।
ब्रह्मा भवोऽहमपि यस्य कलाः कलायाः
श्रीश्चोद्वहेम चिरमस्य नृपासनं क्व ॥३७॥

VERSE 37 Meaning: "Our Lord's "dust" from His holy feet, is being respectfully worn, on their exquisite heads by the 10 celestial deities of the quarters; the holy Ganga, as she had got originated from the holy feet of our Lord, has attained the status of the most holy of all holy rivers (i.e. the holiest of the holy rivers), we, including Myself, Lord Brahma, Lord Siva, Goddess Mahalaxmi, who are a part of His one "part" (Kalaa), are always eager to wear the dust of His holy feet, on our

heads, on a permanent basis; for such a Lord – this petty throne is not even a small part of His thoughts! (i.e. He does not even think of these petty matters).

श्रीसुबोधिनी–अष्टौ लोकपालाः परितः, उपरि ब्रह्मा, अधः शेषोऽहम्। एतेषां दशानामाशापालकानां मध्ये प्रभुणा भाव्यम्। स एव मुख्यो राजशब्दार्थः। प्रभुत्वं च दिक्पालकानां सर्वथा हीनभावावलम्बने भवति। एतत्तु सर्वैरेव दृष्टमिति सिद्धवन्निरूप्यते। यस्य चरणकमलरजः अखिललोकपालैः सर्वैरेव पूर्वोक्तैः। **मौल्युत्तमै**रिति करणम्। तेषामपि भगवदीयत्वसिद्धयर्थं लौकिकन्यायेन स्वामिसेवायां वा ऐश्वर्योत्कर्षमुक्त्वा धर्मोत्कर्षमाह। उपासिता तीर्थानामपि तीर्थभूता गङ्गा यस्य। कीर्तिमाह ब्रह्मा भवोऽहमपि **यस्य कलाः कलाया** इति। भगवतः कला जगदुत्पत्तिस्थितिविनाशकर्त्री काचित्। तस्यास्त्रयोंऽशाः सत्त्वादयः। तत्र रजो ब्रह्मा। तमो भवः। अहं सत्त्वम्, भूधरत्वात्। श्रियमाह **श्रीश्चे**ति। चकारादन्तःस्थिते ज्ञानवैराग्ये निरूपिते। वयं सर्व एव यस्य रजः शिरसि स्थापयामः, तस्य नृपासनं क्व भवतीति व्यङ्ग्योक्तिः ।।३७।।

एतमभिप्रेतार्थं निरूप्य साक्षात्तदुक्तमर्थं खण्डयति **भुञ्जते कुरुभिर्दत्तमि**ति।

SRI SUBODHINI: On all the four sides, the eight protecting "celestial" deities of this Universe, Lord Brahma in the upper regions, Aadisesha serpent in the lower regions, and all the other "rulers" of the quarters and sides (places); in the middle of all these deities our Lord is present brilliantly! This is the real meaning of the word "rulership". The factor of "overlordship" (Prabhutwa) occurs, when all the protectors of the places, sides and quarters, accept their own "lower" category at all times. But this is seeable to everyone (i.e. the Lord's glory). It is said, here, that the "protectors of this Universe" (Lokapaala), with a view to "wear" the dust of the lotus feet of our Lord, have made their best "crowns" as the "instruments" (to gather the dust). These "protectors" are sincere devotees and followers of our Lord, and are

aware, that only by doing "Seva" (service) to our Lord, they hope to glorify their own "opulence" (Aishwaryam).

The best of the "holy" places viz. the Ganga river, is also always worshipping the dust of the holy feet of our Lord!

A description of our Lord's own "fame" is being described. In Lord Brahma and Lord Siva, it is the power and parts of our Lord which are present. He is the "whole" and they are the "parts"! The "power" of our Lord which originates, protects and destroys this Universe has three parts of Satwa, Rajas and Tamas qualities. The "Rajas" is represented by Lord Brahma; the "Tamas" is represented by Lord Siva and "Satwaguna is Myself" only. "I am also holding this earth in Me". Now Goddess Laxmi is being described. The word "Cha" (and) used here denotes our Lord's "Jnana" (spiritual wisdom) and "Vairagya" (detachment) which are the indwelling qualities in Him. "We are all eager to wear the dust of the holy feet of our Lord, and this is the greatest and any throne or kingdom, is of no consequence in comparison to this dust of our Lord's holy feet!

After explaining the inner meanings of true nature of our Lord's glory, Shri Balarama is now refuting the "sayings" of the Kauravas, through the following verse.

भुञ्जते कुरुभिर्दत्तं भूखण्डं वृष्णयः किल ।
उपानहः किल वयं स्वयं तु कुरवः शिरः ॥३८॥

VERSE 38 Meaning: "The Yadavas are enjoying only a very small part of the land given to them by the Kauravas". This way of telling by the Kauravas shows that the "Yadavas are comparable to "shoes", and the Kauravas are comparable to the "heads"!"

श्रीसुबोधिनी–यद्दत्तं भूखण्डमात्रमेव भवति। तत्रापि स्वरूपतोऽपि हीनत्वम्। **उपानहः किल वय**मिति। उत्कर्षस्य निरूपितत्वाद्वाधितार्थत्वं स्पष्टमेव ॥३८॥

तर्ह्येवं सति किं कर्तव्यमिति चेत्, तत्राह **अहो ऐश्वर्यमत्तानामिति।**

SRI SUBODHINI: "The Kauravas have told that they have given us a part of their land. But they have compared us to the "shoes", and by telling like this, they have spoken of their own glory!" The meaning of this is self-explanatory.

अहो ऐश्वर्यमत्तानां मत्तानामिव मानिनाम् ।
असम्बद्धा गिरो रूक्षाः कः सहेतानुशासिता ॥३९॥

VERSE 39 Meaning: "Alas! How can anyone, who is capable of giving due punishment, tolerate and put up, with the rude and incoherent (unrelated) harsh words of those persons, who have become intoxicated, as though, they are fully drunk, and who have the "pride" of their opulence (wealth) and the resultant intoxicated ego? In other words, no one can tolerate or put up with this insolent behaviour!"

श्रीसुबोधिनी–तेषां वाक्यं न सोढव्यम्। ततो यत्कर्तव्यम्, तदग्रे वक्ष्यते। आदरणीयानां वाक्यं कर्तव्यम्। लोकेऽपि मत्तास्त्वनादरणीयाः। तत्राप्यैश्वर्येण नित्यमत्ताः। बहिर्व्यवहारे माननीयत्वमाशङ्क्य मत्तत्वाज्ञानादेव तथात्वमिति ज्ञापयन् दृष्टान्तमाह **मत्तानामिवेति**। इवेत्यग्रेऽपि सम्बध्यते। **मानिनामिवेति** च। आत्मानमेव बहु मन्यमाना उन्मत्ता भवन्ति।ते सर्वदैव न माननीया इति दृष्टान्तद्वयम्। किञ्च। वाक्यान्यप्यसम्बद्धार्थानीत्याह **असम्बद्धा गिरो रूक्षा** इति। स्नेहेन बाधितार्था अपि प्रयोजकाभवन्तीति, तदभावमाह **रुक्षा** इति। तत्र सहनमुभयेषां सम्भवति, विवेकिनामसमर्थानां च। वयं तु नोभयविधा इत्याह अनुशासितेति। लोके अनुशासनाधिकारिभिर्न सोढव्या इति ॥३९॥

ततो यत्कर्तव्यं तत्प्रतिजानीते **अद्य निष्कौरवीं पृथ्वीं करिष्यामिति।**

SRI SUBODHINI: "Their words are intolerable! Hence we should not put up or tolerate their sayings!" Shri Balarama will tell about the action to be done, a little later. We should respect only the words of those, who are honourable and deserve to be honoured. In this world also, the "intoxicated" (proud) persons are not respected. Among these, those, who have become "ignorant" (Ajnāni), due to the "intoxication" of wealth and opulence in them, though, we may give them "respect" from the "outside" (in "worldly" matters), really speaking, these persons do not deserve our "real inner" respect and regard. An example is given here. Like a person is fit to be dealt with, in the worldly matters, when he is sober. But when he gets intoxicated with "wine", he loses his understanding and prattles incoherent words – this way and that way – In the same way, those, who are intoxicated through "opulence" behave in the same way. But, these people regard themselves to be always "big and greater", and this "self-esteem" makes them live always in an "intoxicated" state, and therefore, do not deserve to be respected at all times. They always speak "unrelated" words, with no "meaning". If these people were to speak their words with "love" even then, despite being contrary to their real feelings, these words may be found "useful" – But, usually, they speak, with no "love" in their heart, and due to this, their words are always "hurting" and "rude". Hence their "words" are not useful in any way. We can tolerate two types of persons. (1) Those, who have "Viveka" (good discriminating faculty) and (2) those, who are "weak' i.e. not capable. But the Kauravas are not like the above, and as they have shown

their "pride", as the "rulers", and they cannot be tolerated and should not be, either!

Later, Shri Balarama speaks about the action to be taken – through the next verse (as a promise and assurance).

अद्य निष्कौरवीं पृथ्वीं करिष्यामित्यमर्षितः ।
गृहीत्वा हलमुत्तस्थौ दहन्निव जगत्त्रयम् ॥४०॥

VERSE 40 Meaning: "Today, I will make this earth bereft of the Kauravas". In this way, getting intense anger, Shri Balarama took the "plough" in His hand and stood up! This action made everyone feel that, perhaps, He was ready to burn up the three worlds!"

श्रीसुबोधिनी–यादवेभ्यः कौरवमात्रस्यैव तैरुत्कर्षो निरूपित इति, भगवद्भक्तस्ते मृतानां स्वर्गोऽस्तीति भूमिमेव निष्कौरवीं प्रतिजानीते। आदौ मनसि तस्योद्यममाह **अमर्षित** इति। कायिकमाह **गृहीत्वा हलमुत्तस्थाविति**। तस्योद्यमः सर्वजनीनो जात इति ज्ञापयितुं दृष्टान्तमाह **दहन्निव जगत्त्रयमिति**। सङ्कर्षणो हि प्रलये तथोत्तिष्ठति, यस्य मुखाद्वह्निरुद्गच्छति, त्र्यक्षश्च महादेवः, तद्रूपं प्रकटितवानित्यर्थः ॥४०॥

क्रियामाह **लाङ्गलाग्रेणेति**।

SRI SUBODHINI: The Kauravas had spoken, that they were always greater than the Yadavas. Those, who die at the hands of our Lord will attain "heaven". Hence Shri Balarama made a "promise" that this "earth" will be made, bereft of the Kauravas. In the first instance, He put "efforts" through His "mind". Anger was "taken on" by Shri Balarama, and through this, He got determined, that he will destroy all the Kauravas only, on this earth. Later He put "efforts", through His "body". Like He stood up, uplifting His "plough" weapon! His "efforts" now affected everyone in this Universe. To enable to under-

stand this clearly, it is said, that it looked as though that, He will "burn up" the three worlds! Lord Sankarshana "gets up" like this way only, at the time of the destruction (Pralaya) of this Universe! In fact, at this time of destruction, constant flow of "fire" comes out of His 1000 faces! The word "Tryaksha" (three eyes) used here, denotes that Shri Balarama, now, manifested the form of Lord Siva!

Shri Balarama took the action, which would destroy the Kauravas – as per the following verse.

लाङ्गलाग्रेण नगरमुद्वीदार्य गजाह्वयम् ।
विचकर्ष स गङ्गायां प्रहरिष्यन्नमर्षितः ॥४१॥

VERSE 41 Meaning: "Through the front portion of this huge "plough" weapon, Shri Balarama dug into Hastinapura city, and began to pull out this city, with a view to drown it, with the flow of the Ganga river."

श्रीसुबोधिनी–स्त्रियो बालाश्च युद्धे मारयितुमशक्या इति तस्यां भूमावुत्पन्नाः कौरवा एवेति, लोके प्रसिद्धा भविष्यन्तीति, नगरमेवोद्विदार्य जन्मान्तरेऽपि तथात्वाभावाय गङ्गायां प्रहरिष्यन् विचकर्ष। क्रियाद्वयं निष्पन्नम्, तृतीयां क्रियां निवारयितुं चकारः। प्रहरणे विलम्बहेतुमाह **अमर्षित** इति। अतिक्रोधावेशान्न कृतवान्। अविचारे वा, प्रहरणसङ्कल्पे हेतुः ॥४१॥

कथमेतावता शिक्षा जातेत्याकाङ्क्षायामाह **जलयानमिति**।

SRI SUBODHINI: In the battle, it is very difficult to kill the women and children. Hence Shri Balarama wanted this world to know, that only the Kauravas were killed. He began to pull the city with a view to drown it in the Ganga river! In this way, Shri Balarama completed two tasks. The third "action" was not done by Him. That is why, the word "Cha" (and) has been used. There was a "delay" in the actual delivery of the final "blow" i.e. He did not do this, due to the intensity

of anger. Or was it that, proper thinking about the action to be taken, was not done, due to the rise of anger and it's intensity. In fact, He had decided, at that time, to destroy, but He desisted from this action.

How was this "punishment" given? This is being answered as follows.

जलयानमिवाघूर्णं गङ्गायां नगरं पतत् ।
आकृष्यमाणमालोक्य कौरवा जातसम्भ्रमाः ॥४२॥

तमेव शरणं जग्मुः सकुटुम्बा जिजीषवः ।
सलक्ष्मणं पुरस्कृत्य साम्बं प्राञ्जलयः प्रभुम् ॥४३॥

VERSES 42 and 43 Meaning: "Like a boat making noise and revolving, and as though being pulled by "someone", this city was seen falling in the river, and seeing this, the Kauravas got utterly afraid and stupefied." (42)

"Desirous of keeping their lives", the Kauravas came and surrendered to Shri Balarama, the Master of the Universe, by keeping both the princess Laxmana and Saamba, ahead of them, and with folded hands." (43)

श्रीसुबोधिनी–आ समन्तात् घूर्णा यस्मिन् तदाघूर्णं नगरम्। शत्रन्तं क्रिया वा। भित्रं वाक्यं गङ्गायां पतदिति। मरणावश्यकताप्रतिबोधनं मरणं च ज्ञापितवान् तत्र हेत्वन्तरनिराकरणाय बलक्रियादर्शनं कौरवाणामाह **आकृष्यमाणमिति**। कौरवत्वात्सहजदोषाभावः। **जातसम्भ्रमा** भीताः। अनेन गर्वनिवृत्तिरुक्ता। अतो दोषस्य निवृत्तत्वात् गुणस्य च विद्यमानत्वात् तमेव शरणं जग्मुः। ऐकमत्यमाह **सकुटुम्बा** इति। मोक्षाभावायाह **जिजीषव** इति। निमित्ते विद्यमाने शरणागतिमपि नाङ्गीकुर्यादिति साम्बस्य सभार्यस्यानयनमाह **सलक्ष्मणमिति**। लक्ष्मणासहितम्। प्राञ्जलयो विज्ञापनार्थाः। कथमपकर्षोऽङ्गीक्रियत इति चेत्, तत्राह **प्रभुमिति** ॥४२-४३॥

ते हि पूर्वं वार्तामात्रहारित्वं भगवतो ज्ञातवन्तः पश्चात्क्रोधे कृते भीताः स्तोत्रमाहुः पञ्चभिः राम रामेति।

SRI SUBODHINI: On all the four sides, a reverberating loud sound was being heard. In this way, the city of Hastinapura was seen falling on the Ganga river. The Kauravas now clearly understood, that they will all die now, as they knew the reason for this disaster also i.e. Shri Balarama was pulling down the city. They became very much afraid. By telling like this, it is indicated that their "ego" was now fully destroyed, and their "blemish" got also removed! They had many good qualities in them. These virtues made them come and "surrender" to our Lord. Everyone of them went to "surrender" (i.e. no one was left out). There is reference to this in this verse, through the use of the word "Sakutumba" (along with family members). If they had died, through the action and at the hands of the Lord Shri Balarama, they would have been "liberated". But as they were not eager to attain "liberation", and were very eager to live! Perhaps Shri Balarama may not accept this "surrender" as the "cause" for His getting "anger" was continuing to exist, Hence they brought princess Laxmana along with Saamba, and with folded hands – denoting that, they prayed for pardon and safety. How did these persons, puffed up with the "pride" of their wealth, now come down to such a level of dishonour and disrespect? Answering this, it is said, that Shri Balarama is "Prabhu" – the Lord of the Unvierse – is Omnipotent, and capable of doing everything! If the Kauravas had not now thought of themselves as "lower", then, they would have been destroyed. Hence, with a view to save themselves, from this destruction, they understood their "real lower" status and predicament.

These Kauravas had, in the first instance, thought of Shri Balarama only as a "messenger". But after His anger, they on seeing the effect of this anger, got afraid, and through the following 6 verses, began to do Shri Balarama's "praise".

राम रामाखिलाधार प्रभावं न विदामहे ।
मूढ़ानां नः कुबुद्धीनां क्षन्तुमर्हस्यधीश्वरः ॥४४॥

VERSE 44 Meaning: "Shri Raama! Shri Raama! You are the basis of everyone! We are not aware of your glory! We are foolish and have "bad" intellects! Please forgive our offence, as You are the Lord of all other Lords!"

In the above way, they are seeking "pardon" for the "offence" done by them, earlier.

पूर्वं कृतापराधस्य क्षमापनमिहोच्यते ।
क्रीडार्थत्वं तत्र हेतुर्महत्त्वं चायि सान्त्वने ।
अन्यार्थं च समारम्भः शरणं च वयं गताः ॥१॥

KĀRIKA 1 Meaning: "The reason for enacting this type of Leela is "playing of games" (Kreeda). There is glory and greatness in making "peace" only. This "beginning" has been done for the sake of others. Hence "we have surrendered (Kauravas) to the Lord!"

श्रीसुबोधिनी–तत्रापराधक्षमायां पञ्चहेतूनाह **रामेति**। रमणात्मकस्यादरेण द्विःसम्बोधनम्। अयमपि हेतुः। परं भगवद्धर्मः। **अखिलाधारेति**। वयमाधेयाः। न हि यो यं बिभर्ति, स तदपराधं मन्यते। अज्ञानमपि हेतुरित्याह **प्रभावं न विदामह** इति। यद्यपि सहजः प्रभावो ज्ञायते, तथाप्यत्राविष्कारं (न) करिष्यसीति न जानीमः। सर्वत्रावतारेषु प्रतिज्ञातार्थमात्रपूरकत्वात्। नन्वेतादृशोऽप्यर्थः प्रतिज्ञासिद्ध एवेति कथमज्ञानम्, **तत्राह मूढानामिति**। विचाररहितानामिति। ननु सर्वेषां कथं विचाराभावः, तत्राह **कुबुद्धीनामिति**। दुर्बुद्धित्वात् कैश्चिदुक्तमपि न गृहीतमित्यर्थः ॥४४॥

SRI SUBODHINI: The Kauravas asked for the "pardoning" of the "offence" committed by them. There are 5 reasons for this. "Shree Raama! Shree Raama!" – our Lord has been hailed two times, out of respect, and to accord honour. It is necessary to honour the Lord, who has now manifested, and who is doing His Divine Leelas! The first reason is the "nature and virtue of our Lord Himself (i.e. His nature is to forgive and protect). Secondly, the Lord is the "basis" (Aadhar) of everyone and everything. "And we are the ones, whose basis is our Lord Himself". Thus, the Lord, who protects everyone, by becoming their basis, does not remember or think about the "offences" of those, whom He rules and protects! Thirdly, the Kauravas, say now, "We are not aware of Your power and glory, as we have in us "ignorance" (Ajnāna). "Even then, your glory is inherent in You! Everyone is able to realize this glory. Even then, You are not manifesting your glory here, at present! Hence we are not aware of the same nor are we able to understand it! But, Oh Lord! You always fulfill the promises made by You, during all your incarnations and in this way, all of your promises are always fulfilled in toto!" If the Lord were to ask them as to how, they are not aware of the Lord's glory? On this, these Kauravas say that "we are "foolish" persons (Mooddaha). We lack thinking power.", If the Lord were to tell them, "All of you, certainly, are not without thinking power!" To this, the Kauravas reply, "All of us are of "bad intellect". Being endowed with bad intellects, we did not accept anyone's advice to us."

बुद्धीर्न शुद्धा नो शास्त्रं नापि ज्ञानं स्वतः क्वचित् ।
प्रभुः स्वामी भवांश्चापि धारकः क्षन्तुमर्हति ॥२॥ ४४ ॥

किञ्च। अस्माभिरेवमपि न प्रार्थयितव्यम्, अतस्तवैव लीलास्थानं जगदिति तदाह **स्थित्युत्पत्तीति।**

KĀRIKA 2 (44) Meaning: "Shri Balarama "pardoned" the Kauravas. There are 3 reasons for this, as one can see in the "Kauravas". (1) It was that, the intellects of the Kauravas are not "pure". (2) They are not well-versed in the scriptures and (3) By themselves, they do not have inherent knowledge. Hence, whatever they spoke or did should not be taken "amiss" i.e. as an "offence". On the contrary, Shri Balarama had two qualities /virtues in Him. (1) He is the "Prabhu" – the Lord of the Universe and Swami. (2)Due to this, He regards, as His authority and nature to forgive those, who have surrendered themselves to Him. Hence He forgives them.

"In fact, we should not have prayed like this, as the Universe is your own, for the sake of your Leelas". This is the view that the Kauravas have now expressed. The "Leela place" of our Lord, among the Kauravas here (as Hastinapura) is being described by Shri Sukadeva, through the next verse.

स्थित्युत्पत्त्यप्ययानां त्वमेको हेतुर्निराश्रयः ।
लोकान्क्रीडनकानीश क्रीडतस्ते वदन्ति हि॥४५॥

VERSE 45 Meaning: "Oh Ishwara! Lord of the Universe! You are the sole cause, without any other basis for the protection, origination and the destruction of this Universe! This Universe is a toy in your hand, as the player."

श्रीसुबोधिनी–एकेनैवोत्पत्त्यादिकं क्रियते, त्वय्येव स्थितेन। तत्र तथा करणे प्रयोजनं लीला। तदाह **लोकान्क्रीडनकानिति। ईश** इति सम्बोधनमन्यथा न कुर्यादिति ज्ञापयति। क्रीडनका यन्त्रादयः। अन्यक्रीडार्थपक्षं

व्यावर्तयति **क्रीडतस्त** इति। **वदन्तीति** प्रमाणं व्यासादयः। युक्तश्चायमर्थः। पूर्णस्यान्यथा प्रवृत्तिरयुक्ता ॥४५॥

किञ्च। समानेषु दण्डः क्रियते, न तु मशकतुल्येषु अतोऽतितुच्छत्वादस्मासु क्रोधो न युक्त इत्याशयेनाह **त्वमेव मूर्ध्नीदमिति**।

SRI SUBODHINI: This Universe is stationed and established in our Lord only and the Lord originates, protects and destroys this Universe by Himself. The reason and the result thereof for this activity is His "Leela" or "play". In this verse, this idea is reemphasized through the words "This Universe is a toy". By using the addressal through the word of "Isa" (Oh Lord of the Universe), we have been made to understand, that this Lord is the "Swami" (Lord), and He is enacting His Leelas. If this "Universe is a toy", then, can anyone play with this toy, or make it as their/his own "toy"? On this, it is said, that being the Lord of the Universe, He plays with this toy. Only a player has a toy or game to play with! Others do not get this. Moreover this "toy" is the Lord's own! What is the evidence for this? On this, it is said that noble sages and seers like Veda Vyasa and others "say" this way! (Vadanthi). This purport is indeed appropriate. OUR LORD IS "POORNA" - TOTAL AND ONE, AND WE CANNOT CALL HIS ACTIONS AS "TASKS OR WORKS". WE CAN CALL THE "ACTIONS" OF THE LORD OF THE UNIVERSE ONLY AS "LEELAS" (PLAY). TO TERM OUR LORD'S ACTION, OTHER THAN AS A "LEELA" WILL BE INAPPROPRIATE.

Punishment can be given to those, who are at least equal. No one gives punishment to petty beings such as flies and other types of lower category persons. The Kauravas say, "We are indeed very petty! Hence to get

angry on us is not appropriate". This plea is made through the next verse.

त्वमेव मूर्ध्नीदमनन्त लीलया भूमण्डलं बिभर्षि सहस्रमूर्धन् ।
अन्ते च यः स्वात्मनि रुद्धविश्वः शेषोऽद्वितीयः परिशिष्यमाणः॥४६॥

VERSE 46 Meaning: "Oh Lord! You are the thousand-headed Anantha, on whose head is placed, as a game (or Leela) this Univerese, and during the destruction (Pralaya) of the Universe, You merge and absorb this Universe into your own self! In the end, You are the only ONE who remains, and through this, your holy name has been hailed as "Sesha" (the one who remains)."

श्रीसुबोधिनी–अस्य नगरस्य कियती वार्ता, पञ्चाशत्कोटिविस्तीर्णं भूमण्डलं हे अनन्त मूर्ध्नि लीलया बिभर्षि। तादृशसहस्रमूर्धा भवान्। भूमण्डलादधिकमात्रपरिमाणमायाति, न व्यापक**तेत्यनन्तेति**। न केवलमन्यप्रेरणया धारणम्, किन्तु स्वरुच्या। अतः अन्ते स्वात्मनि रुद्धं विश्वं यतस्तादृशो भवान् अद्वितीयः शेषे शिष्टो भवसि। यतः परिशिष्यमाणः स्वयमेव। अतः शेषनामेति भावः ॥४६॥

श्रीसुबोधिनी–एवमपि महतः अत्यल्पेषु **क्रिया**विष्कारोऽनुचित इति निरूप्य कृतस्य कोपस्यान्यथा विनियोगमाह **कोपस्त** इति।

SRI SUBODHINI: "Oh Lord! Anantha! How expansive is this Universe! What can we say about it's immeasurable nature? It is said, that this "earth" is "500 crores measures" and You are holding this, as a play or Leela on your head! You have 1000 heads, and through this, You are more bigger than this earth, and You are without any limit! You are not holding this earth on the head, due to the prompting of another, but due to your own cheerful wish and joy, You are holding this "earth". In the end this entire "Universe" gets merged in You, and due to this, You have been hailed as "Sesha"!

"In this way, it is not appropriate for great and exalted persons to exhibit remarkable prowess and power on "petty" persons (like us)". Describing like this, the Kauravas say that, "Oh Lord! Your anger is done or taken for different results" – as per the following verse.

कोपस्तेऽखिलशिक्षार्थं न द्वेषान्न च मत्सरात् ।
गृह्णतो भगवत्सत्त्वं स्थिति पालननतत्परः ॥४७॥

VERSE 47 Meaning: "Oh Lord! You never get anger out of hatred or "opposing" nature of anyone else! (jealousy/envy). Your anger is always taken for the sake of "educating" the Universe. You have taken the "Satwa" quality, now, with a view to eagerly protect the "order" (Maryāda) in this Universe."

श्रीसुबोधिनी–लोके द्वेधो कोपो भवति, द्विष्टे वा महत्युत्कर्षासहनाद्वा। तदुभयं न प्रकृते, किन्तु शिक्षार्थमेव। सर्व एव भगवतो बालका इति ज्ञापयितुमखिलपदम्। तत्र हेतुः **गृह्णतो भगवत्सत्त्वमिति**। गुणान्तरैरसंस्पृष्टसत्त्वम्। अन्यथा बाधितं स्यात्। सत्त्वस्य च महत्प्रयोजनमित्याह **स्थितिपालननतत्पर** इति। जगतो मर्यादापालनं चान्यथा न स्यात् ॥४७॥

शरणगतिं प्रर्थयितुं नमस्यन्ति **नमस्त** इति।

SRI SUBODHINI: In this world "anger" arises due to two reasons/ways. (1) Hating an enemy. (2) The success and greatness of another and our inability to tolerate this. Envy and jealousy create this "anger". "Both of these are absent in You, now! You take upon "anger", only with a view to "instruct and educate" this entire Universe!" The word "entire" (Akhila) used in this verse, denotes that EVERYONE IS A CHILD OF OUR LORD. The reason for this is that, the Lord has now taken on Himself, the quality of "Satwa", which is very "pure", and the qualities of "Rajas" and "Tamas"

have not affected this "pure Satwa" quality. If this "Satwa" quality was not "worn or taken" by You, these "Leelas", which You are enacting now, would not have taken place! You are now deeply committed and engaged, in protecting this "orderly" functioning of the Universe. If You had not taken on yourself this "pure Satwa" quality, then this "order" (Maryāda) of this Universe, would not be protected."

"with a view to pray, that our "surrender" is full and total (complete) we are doing the prostrations" – as per the next verse.

नमस्ते सर्वभूतात्मन्सर्वशक्तिधराव्यय ।
विश्वकर्मन्नमस्तेऽस्तु त्वां वयं शरणं गता: ॥४८॥

VERSE 48 Meaning: "Oh Lord! You are the Aatma of every being! Oh Lord! the wielder of Omnipotency! (i.e. all powers), Oh Lord! who is changeless! Oh Lord! the creator of this Universe! We are prostrating to You! We have come to surrender to You!"

श्रीसुबोधिनी–नमनमात्रेणैव प्रसादयोगाय। **सर्वभूतात्मन्निति**। आत्मा स्वल्पेनापि तुष्यति। **सर्वशक्तिधरेत्यस्मदादितामसशक्तयोऽपि** तवैव। अस्मदीयं सर्वं धर्माधर्मश्च भवानित्युक्तम्। एवं सत्यस्मदीयदोषसम्बन्ध: स्यादित्याशङ्क्याह **अव्ययेति**। किञ्च। एतत्पुरभङ्गे पुनरप्येतत्कर्तव्यं स्यादित्याशयेनाह **विश्वकर्मन्निति**। विश्वं कर्म यस्येति। अन्यदाप्यतिक्रमाभावाय नमनं प्रार्थयन्ते **नमस्तेऽस्त्विति**। एवं प्रसन्नं विधायाहु: **त्वां वयं शरणं गता** इति ॥४८॥

तै: स्वाभिप्रायो ज्ञात इति प्रसन्नो जात इत्याह **एवमिति**।

SRI SDUBODHINI: Through "prostrations", the grace of the Lord is blessed! The reason for this is that "Oh Lord! You are the Aatma of every being! The Divine Aatma becomes very happy, with even a very small offering! The quality of "Tamas" in us is also Yours'

only! As You are having all the "powers" in You! Hence all these "powers", such as "Tamas" are your's only! Our virtues and wrong actions (Adharma) are You only!" If the Lord were to say that, "If this is so, then even I will be affected by the "blemish". To this, the Kauravas say, "Oh Lord! You are decline-free! (Avyaya) and "changeless" (Avikaari). If You were to destroy this city, then, only You will have to rebuild it, due to the reason, that You are the only creator in this Universe". With a view not to cross their limits vis-à-vis our Lord, they say, "Oh Lord! we are prostrating to You". In this way, they praised and prostrated to Shri Balarama and made Him, happy and joyful, and they say now, "we are surrendering to You."

After knowing their views, Shri Balarama got pleased, and He gave them "protection". Shri Sukadeva is explaining this, through the next verse.

श्रीशुक उवाच–

एवं प्रपन्नैः संविग्नैर्वेपमानायनैर्बलः ।
प्रसादितः प्रसनोऽसौ मा भैष्टेत्यभयं ददौ ॥४९॥

VERSE 49 Meaning: "Shri Sukadeva said, "Having surrendered to Shri Balarama, the agitated Kauravas, whose city was trembling, made this prayer, and through this, Shri Balarama was pleased and He told them, "Don't be afraid". In this way, He gave them protection."

श्रीसुबोधिनी–प्रपत्तिः प्रतीकारः। संविग्ना मनसि पूर्वधर्मरहिताः। वेपमानमयनं स्थानं गृहं शरीरं च येषामिति भये हेतुः। शरीरे च गर्वाभाव उक्तः। अतस्त्रेधोत्तमधर्मवद्भिः प्रसादितः प्रसन्नो जातः प्रसादकार्यं कृतवानित्याह **मा भैष्टेत्यभयं ददाविति**। वाचा सह कायिकमकृत्वा मानसमभयं ददौ ॥४९॥

भयात्कन्यासमर्पणं वारयितुं पारिबर्हदानमाह **दुर्योधन** इति।

SRI SUBODHINI: To "surrender" is the right way! The "ego" in the minds of the Kauravas was no more. Their city and bodies were trembling, and all this had created "fear" in them! Thus, they lost their "pride" in their body and it's strength. Now, they regained their "righteous" selves, and in three ways, made Shri Balarama happy and cheerful. After becoming cheerful, Shri Balarama told them not to get fear and in this way, gave them assurance of His protection. He made their "minds" peaceful without taking any further actions through His "word" or "body".

Duryodhana, gave, out of fear his daughter Laxmana and through the next verse, it is explained that he gave his daughter, along with "dowry".

दुर्योधनः पारिबर्हं कुञ्जरान्षष्टिहायनान् ।
ददौ च द्वादशशतान्ययुतानि तुरङ्गमान् ॥५०॥

VERSE 50 Meaning: "Duryodhana along with his daughter, gave 1200 elephants, each of them being 60 years of age, and 1,20,000 horses, in dowry."

श्रीसुबोधिनी–षष्टिहायनाः पूर्णसंवत्सराः सहस्रं शतद्वयं च गजा द्वादशैवायुतानि तुरङ्गमाः ॥५०॥

SRI SUBODHINI: 60 years for an elephant denotes "the full longevity" – thus 1200 elephants of 60 years were given, along with 1,20,000 horses, as dowry for his daughter, by Duryodhana.

रथानां षट्सहस्राणि रौक्माणां सूर्यवर्चसाम् ।
दासीनां निष्ककण्ठीनां सहस्रं दुहितृवत्सलः ॥५१॥

VERSE 51 Meaning: "Duryodhana, who was very

fond of Laxmana, gave, further 6000 chariots embellished with gold, brilliant like the sun, and also 1000 maids, who were wearing necklaces with pendants, to his daughter."

श्रीसुबोधिनी–रुक्मसम्बद्धानां रथानामिति। बलप्रीतिः सूचिता। सूर्यवर्चसां सर्वलोकप्रसिद्धानाम्। मासाः संवत्सरा ऋतवश्च शतादिसङ्ख्यया प्रीणिता इति कालस्त्रेधा सन्तोषितः। साम्बश्च महादेवावतारः, बलश्च, तथा क्रोधश्च त्रयोऽपि प्रीणिताः। अम्बां प्रीणयति **दासीनामिति** सहस्त्रेण। **दुहितृवत्सल** इति। दाने तस्याभिप्रायः। अदाने कदाचित्ते दुहितरि कोपं कुर्यरिति ॥५१॥

तेषां प्रणिपत्तिमुक्त्वा बलभद्रस्य तदङ्गीकारमाह **प्रतिगृह्येति।**

SRI SUBODHINI: 6,000 chariots embellished with gold, were also given, with a view to please Shri Balarama. These chariots were shining like the sun and in this way, it's very "best" nature in the entire world, is referred to. Through this "number", Duryodhana, pleased the "months, the year, the seasons and the three kinds of "time" (Kaala)." In other words, Duryodhana pleased the factor of "time" in 3 ways. Saamba was the incarnation of Lord Siva. Hence the Kauravas made Saamba's and Shri Balarama's "anger", peaceful. By giving 1000 maids, Duryodhana pleased the Divine mother (Amba). He was fond of his daughter. Duryodhana thought, that if this type of dowry was not given, then, the "in-law" persons may get upset and angry with his daughter! Hence, he gave so much, as dowry.

After explaining the "humility" etc. of the Kauravas, it is said, that Shri Baladeva accepted this "dowry", and this is described through the next verse.

प्रतिगृह्य तु तत्सर्वं भगवान्सात्त्वतर्षभः ।
ससुतः सस्नुषः प्रायात्सुहृद्भिरनुमोदितः ॥५२॥

VERSE 52 Meaning: "The "best" among the Yadavas, Shri Baladeva, accepted all this "dowry", and having been respected fully by the Kauravas, started to come back to Dwaraka, along with His son and daughter-in-law."

श्रीसुबोधिनी–दानाभिनन्दनार्थं प्रतिग्रहपदम्। अभयं स्वयं दत्तवान्, स्वयं च तद्दत्तं गृहीतवान्। **तत्सर्वमिति**। असङ्कोचात् शुद्धभावः तस्य स्थापितः। तत्र हेतुर्न दानम्; किन्तु स्वपक्षे भगवान् तत्पक्षे सात्त्वतर्षभ इति। भक्तानां स्वामी। अन्यजीवाः सापराधा एव भवन्तीति तथाविधस्यानङ्गीकारे भक्तिमार्ग उत्सन्नः स्यात्। स्वस्य तद्ग्रहणं वारयति **ससुतः सस्नुष** इति। **सुहृद्भिरनुमोदित** इति। पराक्रमेण वैषम्याभाव उक्तः। ॥५२॥

बलभद्रचरित्रस्य प्रत्यापत्तिमाह **ततः प्रविष्ट** इति।

SRI SUBODHINI: Whatever was given by Duryodhana was "praised" by Shri Balarama. Shri Balarama had given them protection from fear. He now accepted the "dowry" given by Duryodhana. The word "everything" shows that, Shri Balarama accepted "all" the things given by Duryodhana, without any hesitation or "bashfulness", and with a pure "Bhāva" or mind, as dowry! He did not accept all these as "charity". But as He is the Lord Himself, He is also the "best" among the Yadavas. He is the Lord and Master (Swami) of His devotees also. Those Jeevas, who commit "offence" to our Lord, and offer, in surrender, various "materials", and if the Lord were not to accept the various "things and materials" offered by these "Jeevas", then this "path of Bhakthi" (devotion) will get broken and useless (or lost). Hence the Lord accepted "all" the things, which were offered now. But He accepted them, not for His own sake, but for the sake of Saamba and his wife Laxmana. Here, in this verse, very specifically, the reference is given to "son and daughter-in-law". He also got the highest

respect and adoration from the "chastened" Kauravas, and his other friends there. He started to return to Dwaraka. In this way, due to his glorious valour and capacity, nothing untoward took place there!

Through the next verse, whatever happened in this story of Shri Balarama is being explained.

ततः प्रविष्टः स्वपुरीं हलायुधः समेत्य बन्धूननुरक्तचेतसः ।
शशंस सर्वं यदुपुङ्गवानां मध्ये सभायां कुरुषु स्वचेष्टितम्॥५३॥

VERSE 53 Meaning: "Shri Baladeva entered into the city of Dwaraka. After meeting with His loving relatives, in the assembly of the leaders of the Yadavas and in the presence of everyone, whatever was enacted by Him, with the Kauravas, at Hastinapura, was told by Him, in detail."

श्रीसुबोधिनी–अन्यथा 'नन्दव्रजं गत' इतिवत् भगवतः किञ्चित्कर्तव्यशङ्का स्यात्। **स्वपुरीं** द्वारकाम्। निर्विचारप्रवेशार्थमुक्तम्। **हलायुध** इति विचाराभावः। सर्वान् ज्ञापयित्वा समलङ्कृते पुरे प्रवेष्टव्यम्। विवाहे विरोधो वा न कर्तव्यः, मैत्री वेति उभयकरणाद्विचाराभावः। ततः पुरप्रवेशानन्तरं बन्धून् समेत्य। असम्मत्यभावा**यानुरक्तचेतस** इति। स्वपौरुषं च स्वयमेवोक्तवान्। तन्निमित्तं च स्वचेष्टितं नगरराकर्षणम् ॥५३॥

तस्य चरित्रस्य सर्वलोकप्रसिद्धत्वमाह **अद्यापीति।**

SRI SUBODHINI: If He were not to tell about His own enactment of His Leelas, our Lord may get some doubts on the deeds done. Hence, He himself spoke, as He had already reached His own city! Shri Balarama entered the city, without much thinking as He is the "wielder of the plough weapon"! Through this, He does not need to think much! In fact, He should have let everyone know about His arrival and entered the city only, after the city is illumined and beautified. Perhaps

Shri Balarama thought, that there was no necessity to think about this, as now, the Kauravas and the Yadavas had become "friends" once again!

After entering the city, Shri Balarama went to see His relatives, and met them, and He told about the deeds done as Hastinapura (His own exploits) by Himself! – even without being asked! He did not take anyone's approval to tell all this either! He told everything to them including the "pulling" of the city, to make it fall in the Ganga river, which HE did, with a view to destroy the "ego" of the Kauravas!

This "Leela" has become very famous in the world, and this is spoken of through the next verse.

अद्यापि च पुरं ह्येतत्सूचयद्रामविक्रमम् ।
समुन्नतं दक्षिणतो गङ्गायामनु दृश्यते ॥५४॥

VERSE 54 Meaning: "Even now, Hastinapura, is proclaiming the glory of Shri Balarama's power – as it is high on the southern side, and looks lower on the side of the Ganga river."

श्रीसुबोधिनी–एतत् हस्तिनपुरम्। **गङ्गायां** गङ्गासमीपे गङ्गामध्य इव वा। तस्य सहजरूपं तन्न भवतीत्याह **सूचयद्रामविक्रममिति** अतो दक्षिणत समुन्नतं कूलस्थानम्। कूलप्रदेश एवोन्नतो भवति, नत्वपरः। इदं तु विपरीतमिति रामपराक्रमस्य सूचकं भवति। इदानीं तु तन्नगरं पतितम्, गङ्गायां पतितमिति ज्ञातव्यम्। 'गजाह्वये ह्रते नद्या' द्वादशे वक्ष्यति। अतो न दर्शनविरोधः शङ्कनीयः। भागवतकथनसमये तु दृश्यत एव ॥५४॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे अष्टषष्टितमोध्यायः ॥६८॥

SRI SUBODHINI: The "Hastinapura" which we are able to see, at present, looks not only near to the Ganga

river, but looks as if it is in the middle! This situation of the city is not natural. Then, why does it look like this? Answering this, it is said that, "this situation is indicative of Shri Balarama's "prowess and power" – that "My form was not like this, but Shri Balarama has done this to me"! Due to this, this city looks on the southern side, higher and it looks as though, the city is falling on the Ganga river! All this happened due to the power of Shri Balarama. In the 12th canto, this will be repeated. Hence we should not doubt this at all, as when this Shri Bhagavatam was told, it was being seen, in this way only!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 68th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं-एकोनसप्ततितमोध्यायं॥

CHAPTER 69, CANTO 10, SRI BHĀGAVATAM.

सात्त्विकानां निरोधे तु मुख्यो नारद ईरितः ।
अतस्तस्यापि वक्तव्यं पूर्वबुद्धेर्निवारणम् ॥१॥

भक्तिमार्गानुरोधस्य पृथक्त्वं स्याद्यतः स्फुटम् ।
विंशे नारददृष्टानां कृष्णानां चरितं महत् ॥२॥

अलौकिकत्वसिद्ध्यर्थं निरोधे विनिरूप्यते ।
प्रकीर्णके प्रकरणे न सङ्गतिरिहोच्यते ॥३॥

तथापि साम्बकथने समायातस्तथाकरोत् ।
भ्रान्त्यभावाय भगवान् बोधयामास तादृशम् ॥४॥

निरोधस्तेन संसिद्धः सात्त्विकानामतः परम् ।

पूर्वाध्याये[1] साम्बवृत्तज्ञापनार्थं समागतो नारदः शास्त्रदृष्ट्या निर्दोषपूर्णगुणविग्रहो भगवानिति, लोके च पुत्रं हत्वा तदवरोधात् बह्व्यः स्त्रियः समानीता इति शास्त्रलोकविरोधमाशङ्क्य, तं विरोधं स्वदृष्ट्या साधयन् पश्चादन्यतरनिर्धारं करिष्यन् स्वयं द्रष्टुं प्रवृत्त इत्याह **नरकं निहतं श्रुत्वेति**।

KĀRIKAS 1 to 4 ½ Meaning: "The Lord decided to bless the "Sātwik" devotees with "Nirodha". The sage,

Narada is the most important among these devotees. In view of this, "the attachment to this world", which Naráda had in his mind, in the first instance, was destroyed by the Lord, and a description of this is also required to be done. Love (Sneha) is Bhakthi (devotion). This will attain the form of "Nirodha", when the devotee forgets this entire Universe. Hence, the first description of sage Narada's "forgetting this Universe" itself will manifest the knowledge about the Nirodha attained by the sage Narada. The purport of this, is that Narada, in the first instance, had only "Bhakthi" (devotion) to our Lord. When he attained the "forgetting of this Universe", along with this "Bhakti" then only he successfully attained Nirodha, and this came to be seen also.

In this chapter, pertaining to the latter portion of the 10th canto of Sri Bhagavatam, Narada saw our Lord Shri Krishna's many "Divine forms" and stories/Leelas. Our Lord's practicing the life as a "householder" was also "supernatural". With a view to make everyone understand, and to reemphasize this, in this "Nirodha" division of chapters, our Lord Shri Krishna has shown all these Leelas to Shri Narada.

Although unrelated to the subject on hand, the news of Saamba being kept imprisoned in Hastinapura, was conveyed to our Lord by Shri Narada, and our Lord saw Narada, having doubtful eyes! Why? At that time, our Lord had just come, after killing the demon Narakaasura, bringing with Him, 16,000 ladies, and He also got married to them later. On knowing this, Narada had got into doubt, as to how our Lord Krishna, being ONE, got married to so many ladies? How will he be able to meet and live with each one of them? (i.e. the wives). Our Lord Shri Krishna removed this doubt of Narada, by

giving "Darsan" of His multifarious Leela Divine forms, through His own Divine form enacting this Leela. Through this, Narada's Nirodha was achieved and after this, the Nirodha of the other Sātwika devotees was blessed by our Lord.

In the previous chapter, Narada had come to inform about the news of Saamba. From the point of view of the scriptures, our Lord is "blemish free", and is also the sacred Lord with exalted auspicious virtues and divine qualities. In other words, there is no "blemish" at all, in our Lord. Narada came to Dwaraka and heard that, our Lord, after having killed Narakaasura, had brought 16,000 ladies, and He also got married to them! Narada thought this "action" of our Lord, as being against the rules of the scriptures. He now began to get doubts about our Lord. He, therefore, wanted to see this "violation" of the scriptures and to know, for himself, as to what is right? He decided, that he will come to any conclusion, only after actually seeing the Lord's life at Dwaraka. So he came to Dwaraka, to "watch" our Lord, and this is being told, in the next verse.

श्रीशुक उवाच–

नरकं निहतं श्रुत्वा तथोद्वाहं च योषिताम् ।
कृष्णेनैकेन बह्वीनां तद्दिदृक्षुः स्म नारदः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Narada came to Dwaraka, with a view to see for himself, having heard, that the Lord had got married by Himself to many ladies, after killing Narakaasura."

श्रीसुबोधिनी–केचित्तु इतःप्रभृति सात्त्विकप्रकरणमाहुः त्रयस्त्रिंशदध्यायैः पूर्वं इति च। तत्र नारदः सात्त्विकेषु मुख्य इति स निरूप्य इति। तत्रैवैकादशैकैकादशभिः तेषामवान्तरप्रकरणव्यवस्था। सात्त्विकास्तु द्विविधा

एव सकामनिष्कामभेदेनेति। तेषां मते दशेन्द्रियाणि अन्तःकरणं च निरुध्यत इति निरोधसिद्धिः। एतन्मतमवष्टभ्यास्माभिर्निबन्धे निरूपितं **लक्ष्मणाहरणावधी**ति। एतावता स्त्रियः समाप्ताः। तासु भोगो भगवत्कृतः शास्त्रविरोधान्न मन्तव्य इति प्रामाण्यार्थं नारददृष्टिरनुवर्ण्यते। नारदो हि भगवदीयशास्त्रेषु अक्लिष्टचरित्राण्येव श्रुतवानिति नरकवधादिकं न पूर्वं श्रुतवान्। यद्यपि नरकवधमात्रं पूर्वसिद्धम्, तथापि तदवरोधाद्विवाहः साम्प्रतमेव श्रुत इति स विचारणीयः। इदं चरित्रं न पूर्वं ऋषिभिर्विचारितम्। अतः परं सहस्रेष्वपि चरित्रेषु मीमांसितमेव चरित्रं विचार्यते। अत एव जाता लौकिकदृष्टिर्भगवतैवाग्रे निवारणीया। यदैव नरको हतः, तदैव तेनैव प्रक्रमेण योषितामुद्वाहश्च श्रुतः। एकस्मिन् क्षणे नानागारेषु विद्यमानानां एकेन कृष्णेन,तत्र यद्यपि रूपभेदः स्पष्ट एव, 'उरुरूप' इति वाक्यात्। तथा सति अवतारान्तरन्यायेन भिन्नावतारत्वं स्यात्। ततः कृष्णेनैव विवाहिता न भवेयुः। न हि सर्वास्ता देवकीपुत्रवध्वो भवन्ति। तस्यैवानन्तरूपत्वं तु पूर्वावतारेषु न सिद्धमिति वैमर्शः कर्तुमुचितः। वाक्योक्तं तु युक्त्या बाधितुं शक्यते, न तु दृष्टम्। 'न हि दृष्टे अनुपपन्नं नामे'ति। बह्वीनामेकेन कृष्णेन उद्वाहो विचित्रमिति तद्दिदृक्षुर्नारदो जात इत्यर्थः ॥१॥

ननु भगवच्चरित्रे किमिदमाश्चर्यम्, यतो नारदस्यापि दिदृक्षेत्याशङ्क्य, वैचित्र्यमुपपादयति **चित्रमि**ति।

SRI SUBODHINI: From now onwards, many say that the chapters called as "Sātwika" division,is being started. This is the first chapter, before the 33 chapters, which follow afterwards. Sage Narada is the "most important" of all the "Sātwika" devotees of our Lord. Here, through 11 chapters each, the "sub-divisions" of the topic have been explained. This is due to the fact, that the "Sātwika" devotees are of two kinds. (1) The devotees who have "desires" and (2) the devotees who are "desire-free". When their 10 senses and the inner mind get "Nirodha", then the devotee attains the full and total "Nirodha". With this view, "we have in our NIBANDHA,

explained the Leelas up to the "abduction" of Laxmana (Duryodhana's daughter)." Now, from the point of Narada, a great devotee, our Lord's "life" with the "married" ladies has been explained, with a view to emphasize, that there was nothing inappropriate in our Lord's conduct, especially with reference to the scriptures dealing with "fulfillment of desires" (Bhoga), which again, has been originated by our Lord only!

Sage Narada, up to now, had heard only about our Lord's "Leelas and actions" done, without any effort or difficulty – especially from the point of view of scriptures dealing with our Lord's Leelas. He had not head about the killing of Narakaasura and others, previously. Despite the fact, that the killing of Naraka had taken place early, Narada had heard about the "marriage" of the Lord, now only. Hence, he thought about this deeply.

In this way, the sages have not thought of this "Leela" of our Lord, previously. There are so many "Leelas" of our Lord, which He had enacted after this one, which could be contemplated or discussed from the "scriptural" point of view. The "worldly" view, which has got originated from this "Leela", will be mitigated by our Lord only- but a little later!

When Narakaasura had died, the marriage with the ladies, rescued from Narakaasura was also told, during the same occasion/event. Thus, the Lord was seen present in every home, at the same time! Moreover, there is reference, that our Lord Shri Krishna was present, in each house, in a "different body" (URUROOPA). Is it, that all these "forms" were different to each other, from the point of view of our Lord's incarnation as Shri Krishna?

Is it, that they were all not married to Shri Krishna only? Is it, that they were not the "wives" of our Lord Shri Krishna, who is the son of mother Devaki? In fact, our Lord's "MULTI FORMS" have not been referred to in anyone of the previous incarnation! Hence, it is indeed required to think deeply on this "Leela" of our Lord. Whatever is told through the "word" can be negated or explained away, through a sharper intellectual repartee or answer. But what can one do to the "actual seeing"? How can anyone "negate" it? In this way, it is indeed "wonderful" and "different" that our "ONE" Lord Shri Krishna got married to so many "wives"! Hence, with a desire to see for himself, Narada came to Dwaraka!

How is this "wonderful" aspect seen in the "Leela" of our Lord Shri Krishna? Which made sage Narada, get a desire to come and see for himself! By raising this doubt, the "wonderful" nature of our Lord's "Leela" is being explained through the next verse.

चित्रं बत तदैकेन वपुषा युगपत्पृथक् ।
गृहेषु द्व्यष्टसाहस्रं स्त्रिय एक उदावहत् ॥२॥

VERSE 2 Meaning: "It is a wonderful event indeed, that our Lord Shri Krishna, who was alone, with HIS ONE holy body, simultaneously, married 16,000 wives in 16,000 different houses."

श्रीसुबोधिनी–बत इति हर्षे। **तदा** सर्वत्रैव स्थिता भक्ता भगवता अनुग्राह्या इति न क्वापि गमनक्लेश इति। **एकेन वपुषेति**। वपुषो ब्रह्मवदचिन्त्यैश्वर्यं न शास्त्रसिद्धम्। वपुर्भेदे तु कृष्णपत्नीत्वं तासु न स्यात्। अतो वपुषो ब्रह्मधर्मत्वं वा अवपुष्ट्वं वा कल्पनीयं स्यात्। तत्रावपुष्ट्वे लौकिकधर्मसम्बन्धो न युक्तः। ब्रह्मधर्मत्वे तु वैलक्षण्यमावश्यकम्। ब्रह्मणोऽप्येकत्र यो धर्मः, स नान्यत्रेति। लोके तथा दर्शनात्। नारदश्च

सूक्ष्मदर्शी। तत उभयमपि अनुपपन्नमिति चित्रम्। युगपदेकस्मिन् काले एकेन वपुषा करणेन पृथक् पृथक् गृहेषु स्थिता: द्व्यष्टसहस्रसङ्ख्या व्याप्ता:। कलानामिवानन्त्यपक्षेऽपि ध्रुवाया नानन्त्यमिति षोडशसहस्रे भवत्येव वैचित्र्यम्। **स्त्रिय** इति तासां योगजधर्मो निवारित:, येनैकत्र जातो दृश्येत। आकाशवत्परिच्छेदभेदेन मायावदयथात्वेन वा विवाहपक्षं व्यावर्तयति एक इति। उद्वाहश्च यावदवतारं परिपालनीय इति न प्रदर्शनमात्रपरत्वम् ॥२॥

अतो हेतारुत्सको जात इत्याह **इत्युत्सुको द्वारवतीमिति**।

SRI SUBODHINI: The word "Bata" used in this verse expresses "wonderful joy"! OUR LORD BLESSES WITH HIS GRACE EVERY DEVOTEE SITUATED ANYWHERE, BY HIMSELF! Hence the Lord need not go to any other place to shower His blessings. This applies to the devotee also. The Lord can bless the devotee, wherever, he is living or stationed.

"ONE BODY" has been referred to in this verse – as pertaining to our Lord. There is this "body" – hence it is not right to regard in this limited "body", the existence and presence of the limitless "opulence" of the highest "Brahman" truth! This is against the "evidence" of the holy scriptures. If we were to accept that there were "different" bodies, then, all these "wives" will not be the "wives" of ONE Lord Shri Krishna either! Hence it is absolutely necessary to regard this "body" to be "Brahman" or, that this "body" had, in it, all the qualities/ virtues of the absolute "Brahman" truth! Due to this, if this "body" is regarded as "Brahman", then, the "worldly" nature or quality of the body is ruled out and negated or it's relationship. By regarding this "body" as "Brahman", the glory and the special nature of Brahman have to be kept in view also. Usually when "Brahman" or it's quality is present in one place, it is

then, not seen at any other place. This is seen in this world. Narada could see the most "subtle" of all "subtle" things. He concluded, that both of these views are not appropriate. Hence, he got "wonderstruck" and asked as to what is the wonderful fact? AT ONE TIME SIMULTANEOUSLY, WITH THE ONE INSTRUMENT OF ONE BODY, THE LORD LIVED AND ACTED IN 16.000 HOUSES. HE HAS MANIFESTED OR "EXPANDED" HIMSELF IN ALL PLACES! In this way, in 16,000 manifestations, there is this aspect of "wonder"! By referring to "ladies" (Striyāha), the "worldly" aspect of our Lord "actually" living with his wives is emphasized i.e. the Lord was present in one place, and also at all places. In this way, like the "space" looks "divided" through the existence of vessels or receptacles (forms) and the "illusory" nature of "unreality", due to the power of "Māya" is seen – in both of these ways, the so called "marriage" is negated. But, till His incarnation was there, the Lord took care to protect His "married" wives and from this point of view, these marriages were not a "mere show" but, "reality", as per the will and desire of our Lord!

Due to all these reasons, Narada got a great desire to witness these "Leelas" of our Lord. For this sake, he came to Dwaraka, and this is described through the next verse.

इत्युत्सुको द्वारवतीं देवर्षिर्द्रष्टुमागमत् ।
पुष्पितोपवनारामद्विजालिकुलनादिताम् ॥३॥

VERSE 3 Meaning: "With this enthusiastic desire in him, Narada came to Dwaraka, which is being described as a beautiful place, where in, the flower bowers and

resting places, birds and bees, in groups, were singing with their sweet sounds."

श्रीसुबोधिनी–स हि देवगुह्यमपि जानाति। अतो देवर्षिः देवानामपि मन्त्रद्रष्टा। अयं हि गुप्तार्थोपदेष्टा। अतो द्रष्टुमागमत्। नारदस्य द्वारकायां लौकिकबुद्धिसिद्ध्यर्थं तां वर्णयति **पुष्पितोपवनामिति** सार्धैस्त्रिभिः। पुष्पितान्युपवनानि तेषु ये आरामाः क्रीडास्थानानि तेषु द्विजानामलीनां च यानि कुलानि अवान्तरजातिभेदाः। तैर्नादितां तच्छब्दप्रचुरामिति सहजो मधुरः शब्दस्तत्रत्यो निरूपितः ॥३॥

द्वारका वनजलस्थलरूपा त्रिविधा भवति, तत्र वनरूपा निरूपिता, जलरूपां निरूपयति **उत्फुल्लेति**।

SRI SUBODHINI: Narada is fully aware of even the "secret" matters of the celestial beings. As such, he is hailed as "a celestial sage" (Devarshi), as he is capable of giving instructions on the secret meanings of all events etc. He now came to Dwaraka, to see for himself. Narada saw Dwaraka, in the "worldly" way, and this city has been described in 3 ½ verses. It is said that, there were so many birds, there along with groups of bees, making sweet sounds and humming!

Dwaraka consisted of forests, water and land. We have already seen the description of the "forests". Through the following verse, the description is done, about it's "waters".

उत्फुल्लेन्दीवराम्भोजकल्हारकुमुदोत्पलैः ।
छुरितेषु सरस्सूच्चैः कूजितां हंससारसैः ॥४॥

VERSE 4 Meaning: "Fully blossomed flowers such as Lotus, Kalhara, Kumuda and Utpala flowers were seen in several lakes, wherein swans and Saarasa birds were cooing in loud sounds."

श्रीसुबोधिनी–उत्फुल्लनीन्दीवरादीनि यानि पञ्चविधानि पुष्पाणि तैश्छुरितेषु व्याप्तेषु सरस्सु हंसैः सारसैः तत्र कूजद्भिर्जुष्टामित्यग्रेण सम्बन्धः। ।।४।।

भूमिरूपां वर्णयति **प्रासादलक्षैरिति**।

SRI SUBODHINI: Five types of flowers like the Indeevara and others were seen in several lakes in the city and sweet sounds of the swan and Saarasa birds were also heard. In this way, the entire city was looking beautiful.

Through the next verse, the "land" and the city itself are being decribed.

प्रासादलक्षैर्नवभिर्जुष्टां स्फाटिकराजतैः ।
महामरकतप्रख्यैः स्वर्णरत्नपरिच्छदैः ।।५।।

VERSE 5 Meaning: "There were houses made of crystal glasses, precious stones and silver, in which invaluable emerald gems were seen studded and shining. Inside the houses, there were various materials and conveniences ornamented with precious stones. In this way, there were 9 lakh houses, looking extremely beautiful and illuminated."

श्रीसुबोधिनी–नवलक्षप्रासादाः महतां गृहाः। स्फटिकमयाः रजतमयाश्च भित्तिस्तम्भभेदेन। राजताः स्तम्भाः महामरकतनिर्मिता भूः तया प्रख्याः प्रसिद्धाः प्रासादाः। स्वर्णरत्नमयानि परिच्छदानि येषु। यथा गृहे दारुमयानि, तथा स्वर्णमयानि, तथा शिलामयानि, तथा रत्नानि। गृहोपकरणान्यपि परिच्छदानीत्युच्यन्ते। तथाप्यनवसरत्वात्र तानि ग्राह्याणि ।।५।।

एवं पुरीं बहिर्वर्णयित्वा अन्तस्तां वर्णयति **विभक्तेति**।

SRI SUBODHINI: In this Dwaraka city, there were 9 lakh houses of great and noble persons. The pillars were made, along with the windows in "Spatika" glass (crystals) and silver. There were silver pillars, and the earth

was lined with emerald gems. In this way, these palaces were seen as brilliant and famous, and were made in precious stones. Even the vessels in the houses were made with invaluable and precious materials, such as gold inlaid with precious gems. There were so many vessels/instruments of this invaluable nature, that there was no opportunity at all, to use all of them!

After describing the "outside" of this city, description is done on the "insides" of the city, as per the following verse.

विभक्तरथ्यापथचत्वरापणैः शालासभाभी रुचिरां सुरालयैः ।
संसिक्तमार्गाङ्गणवीथिदेहलीं पतत्पताकाध्वजवारितातपाम् ॥६॥

VERSE 6 Meaning: "In this city, the streets were not congested or small; they were spaced properly at different places; the royal path was very wide and huge! The crossings, shops, resting buildings, and halls along with temples for various gods – all of these were seen as very beautiful and brilliant. All other roads, open grounds, streets were clean and neat! Due to the flying flags, none felt the heat of the sun."

श्रीसुबोधिनी–विभक्ताः पृथक् पृथक् कृता रथ्यादयः, न तु सङ्कीर्णाः रथ्या राजमार्गाः पन्थानः। चत्वरमङ्गणम्। आपणः पण्यवीथिका। गतिस्थानान्येतानि। स्थितिस्थानान्याह। **शाला** अन्नादिभोजनस्थानानि। **सभा** उपवेशनस्थानानि। ताभिः रुचिराम्। ऐहिकार्थं द्वयमेव। पारलौकिकार्थमाह **सुरालयैश्च रुचिरामिति**। नैमित्तिकातिशयमाह **संसिक्तेति**। सम्यक् सिक्ताः मार्गादिदेहल्यन्ता यस्याम्। उपरिशोभामाह। पतत्पताकाध्वजैः वारितः आतपो यस्यामिति ॥६॥

सामान्यतो नगरीं वर्णयित्वा विशेषतो भगवद्गृहं वर्णयति, नारददृष्टम्।

SRI SUBODHINI: The streets of Dwaraka and the "royal path" were different and big/long. They were not

small or congested. Due to this, to go in or out, was not a matter of fear or concern. Hence chariots, horses and footmen could always walk without any difficulty or fear (i.e. traffic was comfortable). The open grounds and markets were easily accessible with wide, clean and big roads. The places for staying, and for taking food were seen as comfortable. The halls and other sitting places were seen as beautiful. With all these, this entire city was looking extremely beautiful. These are all "worldly" matters. Now a description for the "other worldly" objects are being made. The city had several temples, which were very beautiful. Especially, a description of the glory of the temples is being done. The streets were beautified, cleaned and spruced up with shower of water, so that everyone felt the "coolness", while using these roads, and the eyes also felt the lack of heat! On the upper side, the entire sky was illumined with plenty of "raised" flags and buntings, which controlled the heat and light of the sun!

After describing in an "ordinary" way the city, Narada now saw the house of our Lord Himself, and he saw many remarkable things there. This is being described as per the following verse.

तस्यामन्तःपुरं श्रीमदर्चितं सर्वधिष्ण्यपैः ।
हरेः स्वकौशलं यत्र त्वष्ट्रा कात्स्न्र्येन दर्शितम् ॥७॥

VERSE 7 Meaning: "In this Dwaraka city, there was the palace of our Lord Shri Krishna, which was beautified with all the wealth of all the protectors of this Universe, and also worshipped by them. The Divine architect, Viswakarma had shown his immense and entire capacity, in building this palace."

श्रीसुबोधिनी–एवंप्रकारेण नारदो दृष्टवानिति। तदा लौकिकोत्कर्षः सम्पद्यते। तच्च तस्यानभिप्रेतमिति। सिद्धे हि लौकिकत्वे तत्र बुद्धिस्थैर्ये लौकिकस्य निरोधः सम्पद्यत इति। **तस्यां** द्वारकायाम्। हरेरन्तःपुरं **श्रीमत्**, स्वतः शोभायुक्तम्। अनेन वैकुण्ठातिरेकतत्र निरूपितः। लक्ष्मीस्थितिर्वा। अन्यत्रावतारेषु अवतीर्णैव लक्ष्मीस्तिष्ठति, न मूलरूपेणेति। उपपत्त्या अन्तःपुरं वर्णयति। **सर्वधिष्ण्यपैरर्चितं स्वकौशलं त्वष्ट्रा कात्स्न्र्येन प्रदर्शितमिति** प्रकारद्वयेन। रत्नस्वर्णादयस्तु पुरे एव निरूपिताः न भगवदन्तःपुरे विशेषं सम्पादयन्ति। वक्तव्यश्च विशेषः। अतो भूमिष्ठाः पदार्थाः साधनभावान्निरूपिताः। इन्द्रादयो हि धिष्ण्यपाः लोकपालाः। तेषामपि परम्परोपार्जितान्यतिदुर्लभानि रत्नादीनि पूजासाधनानि भवन्ति। तैरर्चितमिति। तन्निर्माणार्थं तैस्तानि दत्तानीत्येके, यतः अग्रे त्वष्ट्रा विश्वकर्मणा शिल्पाचार्येण हरेरर्थे स्वकौशलं प्रदर्शितम्, अतिनैपुण्येन निर्मितम्। रत्नानि इन्द्रादिभिर्दत्तानि, विश्वकर्मणा तु सम्यग्योजितानीत्यर्थः ॥७॥

एवं सामान्यतोऽन्तःपुरं वर्णयित्वा, तत्रस्थान् गृहान् प्रत्येकं वर्णयितुं विभागमुक्त्वैकं गृहं वर्णयति **तत्र षोडशभिरिति**।

SRI SUBODHINI: Narada saw this city in this way, and he got the feel of it's "worldly" glory. Narada, was not seeking this sort of worldly joy, as he would attain only Nirodha, through the "worldly" way, on getting merged with "worldly" sights and glory – although pertaining and belonging to our Lord!

In this city, the palace (inner quarters) of our Lord was self-illuminating, and this indicates, that the holy "Sri Vaikuntam" had "ingressed" into this city of Dwaraka. It also indicated, that Goddess Sri Laxmi was permanently staying here only. In other incarnations, Goddess Laxmi comes to our Lord, by taking Her own "incarnation". Here, she came in Her original Divine form, fully and totally, and stayed in Dwaraka city permanently. Through two ways, the inner quarters of the

palace of our Lord have been described. Firstly, the palace was served (worshipped) by all the "protectors" of this Universe (Lokapaala), and secondly the Divine architect Viswakarma had employed all his capacity and knowledge, in a total and full manner, in the construction of this palace. Precious gems and gold were used everywhere in the city. In the palace of our Lord, this sort of description is not given. But there were more remarkable things and attributes here. Everything in this palace was special. Indra and other "protectors" of this Universe had brought here all their "ancestral" rare jewels and gems from the heavens. These jewels etc are usually used in worship, and are by themselves deserving to be worshipped. Now all these rare, sacred and celestial gems and jewels adorned the palace of our Lord! Innumerable and limitless gems and other wealth were given by these "protectors" of this Universe for the decoration and beautification of this palace. The Divine architect and guru Viswakarma had employed all his dexterity, efficiency and knowledge, for the sake of our Lord, and built it with special love and capacity. The purport of all this is, that all the jewels and gems which were used in the making of this palace, were given by the "protectors" of this Universe and Viswakarma made the correct and proper use of them, through which, our Lord's palace became very brilliant and beautiful.

In this way, in an "ordinary" way, after describing the inner quarters of our Lord's palace, now a division is made into separate houses, inside this palace, and a description of one house is being made, through the next verse.

तत्र षोडशभिः सद्मसहस्रैः समलङ्कृतम् ।
विवेशैकतमं शौरेः पत्नीनां भवनं महत् ॥८॥

VERS 8 Meaning: "In this brilliant inner quarters of this palace, there were 16,000 houses for our Lord's wives looking beautiful, and Narada, entered into one such big house."

श्रीसुबोधिनी–ते गृहाः स्वतः प्रधानभूता अपि परस्परमेकस्यापि सर्वे शोभाजनका भवन्ति। समप्राधान्ये तु विशिष्टो रसो नोत्पद्यत इति यदेव गृहं निकटे स्थितम्, तत्रैव नारदस्य विशिष्टबुद्धिरुत्पन्नेति तत्र प्रविष्टः। एकमपि गृहं षोडशभिः सद्मसहस्रैः समलङ्कृतम्। ते च गृहाः पत्नीनामेव। तन्निकटे गतस्य तदेव गृहं महत्त्वेन भासत इति **महदित्युक्तम्**, न तु गृहेषु न्यूनाधिकभावोऽस्ति। तथा सति भगवतस्तत्र वैषम्यं स्यात्। सर्वत्र विवाहरमणपुत्रसम्पदां तुल्यत्वात् ॥८॥

अतस्तं वर्णयति स्थालीपुलाकन्यायेन **विष्टब्धमिति**।

SRI SUBODHINI: All these houses were unique, and hence each house was better than the other, and looking very attractive to the onlookers. All of them were seen equally attractive and enchanting. If everyone was looking same and illumined in the same way, then no one will feel the exquisite and unique bliss of an outstanding nature. But they were all unique and each one was differently "beautiful" than the other! Narada saw the house, which was near to him, and Narada thought, that this particular house was the "best" of all! His intellect got this sort of idea! Hence treating this house as the "best", he entered into this house. All these 16,000 houses belonging to the 16,000 wives of our Lord were done up very beautifully and were all very attractive, as per our Shri Mahaprabhuji, that "for any observer, whichever house is seen as nearby, was seen as the

"best" of all!" and that is why, through one word of "Mahat" (great), the unique glory and greatness of each of the houses here have been described. There was no "lower" or "higher" factors in these houses, so that the wives may not feel, that there is difference in the love of the Lord for each of them. Hence everywhere happiness, comforts, wealth and everything else were present in plenty and more. No one felt deprived or any difference in any of these materials was seen!

The "palace" is being described through the next verse.

विष्टब्धं विद्रुमैः स्तम्भैर्वैडूर्यफलकोत्तमैः ।
इन्द्रनीलमयैः कुड्यैर्जगत्या चाहतत्विषा ॥९॥

VERSE 9 Meaning: "There were pillars made of precious gems "Vidruma"! On these pillars, there were coverings made of diamonds and other precious stones; the windows were made of the blue sapphires (Indraneelam),and these stones were brilliant and illuminating everything there. The entire palace was looking exceptionally beautiful and magnificent."

श्रीसुबोधिनी–पुरुषार्थचतुष्टयसम्पन्नमिति ज्ञापयितुं चतुर्भिः। प्रवालस्तम्भैर्विष्टब्धं धृतम्। वैडूर्यनिर्मितफलकैस्तदाच्छन्नम्। अनेन स्तम्भान उपरिप्रसारितदारुरूपाश्च द्विविधा ज्ञातव्याः। उपरिफलकानामेव वैडूर्यमयत्वम्। स्थूलफलकाः स्तम्भेष्वेव विशालाः स्थापिताः। तत्रापि **कट्यान्तर्गत**स्तम्भानां तथात्वं वक्तव्यमिति धरणीस्तम्भाश्चात्र विद्रुममया ज्ञातव्याः। इन्द्रनीलमयैर्मणिभिः कुड्यानि। **जगती** भूमिः कुट्टिमा तत्रत्या। अलङ्कृतमिति सम्बध्यते। न सूर्यादिभिरहता त्विड्यस्याः तादृश्या जगत्यालङ्कृतमिति ॥९॥

SRI SUBODHINI: The beautiful pillars denoted, that these houses conferred all the four main goals of one's life viz. Dharma, Artha, Kaama ad Moksha! These

pillars were made with the plates made of diamonds. From this, we can understand, that there were two types of pillars. The upper portion was made of wood and diamonds "Patti" (plates) were put on them, and big plates were put on the wooden pillars also. The inside pillars were also studded with precious stones. The blue sapphire gem adorned the windows, openings and also the ground. In this way, the entire palace was seen illumined, in the best way possible. This "brilliance" was such, that even the light and brilliance of the sun could not diminish it in any way!

वितानैर्निर्मितैस्त्वष्ट्रा मुक्तादामविलम्बिभिः ।
दान्तैरासनपर्यङ्कैर्मण्युत्तमपरिष्कृतैः ॥१०॥

VERSE 10 Meaning: "There were buntings and hangings made of pearls! Viswakarma had made such beautiful places! There were seats and beds made up of gems made out of elephant's tusks, and the palace was looking brilliant, due to all these."

श्रीसुबोधिनी–वितानैश्चन्द्रातपैस्त्वष्ट्रा निर्मितैरित्यद्भुतत्वम्। मुक्तादामानि विलम्बन्ते येष्विति। दन्तनिर्मितैरासनैः पर्यङ्कैश्चालङ्कृतम्। मण्युत्तमैर्मणिश्रेष्ठैरलङ्कृता आसनपर्यङ्काः ॥१०॥

स्त्रियः पुरुषाश्च दासीदासरूपाः शोभायामवश्यं वक्तव्या इति तान्निर्दिशति दासीभिरिति।

SRI SUBODHINI: "Viswakarma had crated this city, and this was looking so very beautiful with buntings and hangings made of pearls. The "seats" were made of the tusk of the elephants. Likewise the "beds"! In this way, the house was so very sell furnished and both the "seats and beds" were ornamented with pearls and gems.

The "males and females" who were living there as "servants" and "maids" are also now described, with reference to their "brilliance" - as done, through the next verse.

दासीभिर्निष्ककण्ठीभिः सुवासोभिरलङ्कृतम् ।
पुम्भिः सकञ्चुकोष्णीषसुवस्त्रमणिकुण्डलैः ॥११॥

VERSE 11 Meaning: "The female maids were beautiful with chains with pendants on their necks; were seen with beautiful clothes. The male "servants" were beautified with clothes such as arm bands, turban and beautiful dresses and also wearing earrings made of pearls! In this way, the house was beautified with such "maids and servants"."

श्रीसुबोधिनी–नित्याभरणेषु सत्स्वेव पदकाभरणमिति **निष्ककण्ठीभिरित्यनेन** कटककुण्डलाद्याभरणानि सूचितानि। **सुवासोभिरिति**। सर्वतः शोभार्थमुक्तम्। यादृशैरेव वस्त्रैः शोभा सम्पद्यते। अन्यथा शोभाकथनं व्यर्थं स्यात्। पुम्भिरप्यलङ्कृतम्। पाश्चात्यो वेष इति। उत्तमानि कञ्चुकानि उष्णीषाणि मध्ये बन्धकानि मणियुक्तानि कुण्डलानि च येषामिति सर्वतोऽलङ्कारो भगवद्गृहदासानामुक्तः ॥११॥

सार्वकालीनशोभामुक्त्वा रात्रौ विशेषतः शोभामाह **रत्नप्रदीपनिकरेति**।

SRI SUBODHINI: Our Shri Mahaprabhuji explaining the purport of the words "NISHKYAKANTDIBHIHI" says that, these servant maids always, on a daily basis, wore chains with pendants. But the reference, made in this verse, denotes, that not only they wore these pendants, but they also wore golden earrings, bangles and other ornaments. They were also wearing very beautiful clothes. Their dresses and ornaments added to the brilliance of all the four sides of the house. This applied to the "male" servants also, who wore the

"western" dress! With the best of arm-bands, turban, wrist bands studded with precious stones and earrings. All these added to the beauty and brilliance of our Lord's house!

In this way, after explaining the "beauty and brilliance" present in the house, the special "beauty" seen during the night is being described, through the following verse.

रत्नप्रदीपनिकरद्युतिभिर्निरस्तध्वान्तं विचित्रवलभीषु शिखण्डिनोऽङ्ग ।
नृत्यन्ति यत्र विहितागुरुधूपमक्षैर्निर्यान्तमीक्ष्य घनबुद्धय उन्नदन्तः॥१२॥

VERSE 12 Meaning: "Through the brilliance of the countless groups of precious stones, the darkness of the house had disappeared! The Agar Dhoop (fragrance), which emanated out of the windows of the house, resembled the "clouds", and the peacocks began to dance, seeing these "clouds", in the terraces, making their sounds."

श्रीसुबोधिनी–रत्नसमूकान्तिभिर्निरस्तं ध्वान्तमन्धकारो यत्र। रात्रौ गार्हस्थ्ये कामरसो वर्ण्यत इति उद्दीपनविभावान्वर्णयति। विचित्रवलभीषु मणिमया निर्मितवक्रदरुषु मयूराः स्थिताः सन्तो नृत्यन्ति। **अङ्गेति** सम्बोधनं स्नेहसूचकम्। तेनास्याः कथायाः भगवद्भोगविषयत्वाद्योगिचिन्त्यत्वमेव, न तु बाह्यतया साधारणत्वमिति सूचितम्। नृत्ये अलौकिकं हेतुं वर्णयति। यत्र विहितागुरुधूपं गृहसंस्कारार्थं कृतं गवाक्षमार्गेण निर्यान्तं निरीक्ष्य घनोऽयमिति तेषां बुद्धिरुत्पन्नेति घनबुद्धयः। अत एव ऊर्ध्वं नदन्तो जाताः। मेघागमे हि तेषां नृत्यं भवति। नृत्यदर्शने च रस आविर्भूतो भवतीति, गीतावाद्यरहितं नृत्यं न शोभां करोतीति, उन्नादो हि द्विःस्वभावो निरूपितः ॥१२॥

यदर्थमेतन्निरूपितं तन्निरूपयति **तस्मिन्निति**।

SRI SUBODHINI: Due to the cluster of countless shining precious gems, the darkness of the house had got

"disappeared"! The conjugal relations are referred to in any householder's life during the night. Hence description is made of the places in the inner quarters. The peacocks were seen dancing on the wonderfully made terraces, studded and paved with precious gems! Here, the addressal of the king by Shri Sukadeva as "Oh! Friend! shows Shri Sukadeva's love and affection for the king. This story pertains to the "bliss" of our Lord, and thus deserves to be "contemplated" only by Yogis! In the outside, it will look like any other story of a worldly nature. BUT IT IS NOT WORLDLY AT ALL. THIS IS IT'S SECRET!.

The "supernatural" reason for the dancing of the peacocks, was the "fragrance" coming out of Agar Dhoop, in the form of "clouds" (thick smoke), through the windows of this house! This Dhoop was being burnt not only to purify the house, but also to make the entire house "fragrant". But the peacocks thought it to be "clouds", through which, they began to make their sounds in a very loud way! – as, usually, after seeing the clouds, the peacocks dance in mirth and joy! On seeing the "dancing" of the peacocks, the "bliss" of everyone present gets increased and inspired. Without singing and rhythm, the beauty of "dancing" is not enhanced or experienced. Hence the peacocks themselves "sang", and danced in a "rhythmic" way to enhance the beauty of this dancing!

For whose sake, all these descriptions have been given up to now, viz. Shri Rukmaniji along with our Lord – the following verse deals with this description.

तस्मिन्समानगुणरूपवयस्सुवेषदासीसहस्रयुतयानुसवं गृहिण्या ।
विप्रो ददर्श चमरव्यजनेन रुक्मदण्डेन सात्वतपतिं परिवीजयन्त्या॥१३॥

VERSE 13 Meaning: "Shri Narada had the "Darsan" of our Lord, the Master of the Yadavas relaxed inside this house, and Shri Rukmini was seen fanning Him using a fan, with a golden handle, surrounded by her 1,000 maids, who were beautifully dressed, having the same age and forms, and of good virtues."

श्रीसुबोधिनी–समाना गुणा औदार्यादय: रत्युपयोगिनो वा मृदुत्वादय:। रूपं सौन्दर्यम्। वयस्तारुण्यम्। सुवेषो वस्त्रादिभि:। रसो हि निर्बद्ध: शङ्कां करोतीति, स्वल्पश्च न पोषको भवतीति, महारसानुभवार्थं दास्यो निरूप्यन्ते। नायिकानां मेलने भिन्नस्वभावत्वात् रसो नोत्पद्यत इति, तासां च कामना नैवंविधेति, केवलभोगस्त्रीत्वं वारयितुमाह **गृहिण्येति**। **अनुसवं** सर्वकालं दासीसहस्रयुतया भार्यया चमरव्यजनेन सात्त्वतपतिं वस्तुत: स्वपतिं परिवीजयन्त्या सह सात्त्वतपतिं ददर्शेति सम्बन्ध:। चमरकृतं व्यजनं उद्दीपनकरम्, तथा सुवर्णदण्डयुक्तं च। अयं भगवत्यद्भुत: प्रकारो निरूपित:। नैवंविध: समानानां प्रकारो लोके सामान्यानां सम्भवति। अनेन रात्रावयं भोगकाले गत इति सूचितम्। ॥१३॥

तत्र भगवता आतिथ्यप्रकारमाह **तं सन्निरीक्ष्येति** त्रिभि: ।

SRI SUBODHINI: The servant maids also had the same "virtues" which Rukmaniji had. This is being described: (1) They were noble and generous and truly feminine with all the auspicious qualities. (2) Beautiful. (3) They were wearing beautiful dresses, almost same as Rukmani's dresses. What is the necessity for such "almost same" type of servant maids, in such a large number? These maids were present, with a view to assist Rukmaniji, in doing "Seva" to our Lord. They were there not only to prevent anyone else from coming, but also to ensure "the highest bliss" for both our Lord and Rukmani. These maids were there only to enhance the "bliss" aspect for our Lord. Here, Rukmani was the only

"Nayika" or wife for the Lord in this house, and Rukmani accompanied by 1,000 maids was seen fanning our Lord, who is the "Yadupati" (Master of the Yadavas). At this time, Narada came there and had the "Darsan" of this Leela! The soft "wind" blown with this fan increases the joy and bliss. The fan had a golden handle. In this way, everything of our Lord was, wonderful. These things are rare for ordinary persons. This "timing" also shows, that Narada had gone there, in the night, when our Lord was about to sleep and retire for the day.

Through the next 3 verses, the "reception given to the guest", by our Lord is being explained.

तं सन्निरीक्ष्य भगवान्सहसोत्थितः
श्रीपर्यङ्कतः सकलधर्मभृतां वरिष्ठः ।
आनम्य पादयुगलं शिरसा किरीट-
जुष्टेन साञ्जलिरवीविशदसने स्वे ॥१४॥

VERSE 14 Meaning: "On seeing Narada, our Lord Shri Krishna, who is the highest among all the exalted "righteous" persons, immediately got up from the bed of Rukmani and prostrated, along with crown and head, to the holy feet of Narada, and with folded hands, made him sit on His own seat!"

श्रीसुबोधिनी–कायिकमानसिकवाचनिकैः। कायिकपूजा सर्वेणापि स्वयोग्या कर्तव्या। अतो भगवानपि तं दृष्ट्वा स्वपदे निवेशितवानिति निरूप्यते। नह्येतस्मादधिका पूजा सम्भवति। अन्या या लौकिकी सा सर्वसाधारणी अन्यदोषत्वेन निरूप्यते। एवंकरणे हेतुमाह **भगवानिति**। अन्यथा अन्यस्माद्भगवति को विशेषः स्यात्। यदि स्वपदे नोपवेशयेत्। **सहसोत्थित** इति तं प्रति लौकिकभावस्थैर्यं सूचितम्। अन्यथा स्वधर्माविर्भावे सेवकं प्रति भगवदुत्थानं नोचितं स्यात्। 'ये यथा मां प्रपद्यन्त' इति भगवत्प्रतिज्ञा। स च

लौकिकबुद्ध्या भगवन्तं दृष्टवानिति भगवानपि तथैच चकार। **श्रीपर्यङ्क** इति। अनौचित्यं निरूपितम्। केवललौकिकप्रकारेणापि तथात्वं भवतीति वैदिकप्रकारमाह **सकलधर्मभृतां वरिष्ठ** इति। धर्मभृतो निरन्तरधर्मकर्तार:। ते जीवा एव भवन्ति। तेषां मध्ये श्रेष्ठ इति सजातीयोत्कर्षात् बहिर्दृष्टिरेव तस्य स्थिरीक्रियते। अत एव भगवान् पादयुगलमानम्य। तत्रापि शिरसा धर्मनिष्ठां सूचयितुम्। **किरीटजुष्टनेति** लोकनिष्ठा। न केवलं स्वयं तद्धर्मावलम्बनं कृतवान्, किन्तु तं चापि स्वधर्मैर्योजितवानित्याह **साञ्जलि: स्वे आसने अवीविशदिति**। स्वासने तं निवेशयामासेत्यर्थ:। अन्तर्भावितणिच्प्रयोग:। भगवानेव तत्र वस्तुत: स्वधर्मं स्थापितवानिति स्वयमेव तत्रोपविष्ट इति धर्मव्यत्यासं स्थापयितुं अवीविशदित्युक्तवान्। आसनं च श्रीपर्यङ्कमित्येव लक्ष्यते। तत एवोत्थित इति स्वपदेनापि तदेवेति गम्यते। आसनपदेन स्वांसिंहासनमिति। तथापि अग्रे पृथुकोपाख्याने 'निवासित: प्रियाजुष्टे पर्यङ्क' इति वाक्यात् पर्यङ्कमेवासनस्थानीयम् ॥१४॥

SRI SUBODHINI: Our Lord Shri Krishna "welcomed" Shri Narada, through His body, mind and words! In this way, three verses have been given to explain this. Through the "body", the guest (Narada) was welcomed and worshiped, as it is ordained in the scriptures, that this sort of "welcome" should be done by everyone, as per the "deserving and appropriate" nature of the guest, who has come. On seeing him only, our Lord, brought Narada holding His hands, and made him sit on His own seat! To make a "guest" sit on the "seat" is the best form of "bodily" welcome! All other "worldly" (traditional) "Seva" (service) are being described. In this way, our Lord worshipped Narada, as He is the Lord of the Universe, and if the Lord Himself does not do this worship, then how can we see the difference between the Lord and others? The Lord had made him sit on His own seat, after getting up immediately, no sooner Narada had come. In this way, by

getting up, the Lord showed His "worldly" attitude. As being the Lord of the Universe, He could have exhibited His "real" quality and attitude, as the Lord of the Universe! but getting up for His own devotee, would not have been appropriate, if He were to show His "real" divine nature!

In the Gita, our Lord has mentioned, that the devotee, who comes to surrender to Him with whatever attitude or nature, our Lord also responds to him, with the same attitude and nature. Narada had come now with a "worldly" outlook, and hence, it was appropriate for our Lord also to respond to Narada, in the best "worldly" way only! The Lord got down from the bed of Rukmani – this is the "worldly" way! Now the Lord's "actions" as per the Vedic (scriptural) ways are also spoken. Our Lord is referred to here, as the "best among those, who perform the highest and the most exalted "Dharmik" (righteous) actions! i.e. He who performs at all times only righteous (Dharmik) actions only! i.e. always being devoted to tread the path of the good and righteous deeds. Even, in this world, those who follow this path of "Dharma" are considered, as the highest!

Our Lord prostrated to Narada with His "crowned head" – thus exhibiting His adherence to the "Dharmik" actions! By touching Narada, through His crown, the Lord has shown His "worldly" respect also, following the proper traditions of the world. Not only the Lord observed His duties, but He made His qualities enter in Narada too. It is said that the Lord, joined His palms and made Narada sit on His seat. In this way, the Lord "switched" each other's "Dharma"! Here the "seat" was Rukmani's bed only. Our Lord had got up from this bed to receive Narada. This is indicated by the use of the

word "Swa" (one's own) in this verse. This is indicative of His own seat and as per the reference in the story of Pritu also, the reference to the "seat" indicates only the "bed". Hence, here also the meaning is that the bed only is the seat, which was offered by our Lord!

तस्यावनिज्य चरणौ तदपः स्वमूर्ध्ना
बभ्रज्जगद्गुरुतरोऽपि सतां पतिर्हि ।
ब्रह्मण्यदेव इति यद्गुणनाम युक्तं
तस्यैव यच्चरणशौचमशेषतीर्थम् ॥१५॥

VERSE 15 Meaning: "Our Lord, who is the Guru (teacher) of this Universe, being the protector and beloved ruler (Pati) of the "best" among the devotees, now washed Narada's feet with water and sprinkled this water on His own head with reverence! Our Lord's feet originated the Ganga river, which purifies and makes everyone sacred, as the most holy of all holy Thirtha! Such is our Lord, who as the benefactor of Brahmins, regards them as His own God and Swami! In this way, our Lord now performed all His actions, as befitting His glorious virtues and holy names."

श्रीसुबोधिनी–ततस्तस्य चरणाववनिज्येति कायिकोऽपि व्यापारः मानसशेषत्वेन निरूप्यते। स्वतः प्रक्षालनं भक्त्यैव सम्भवति। **तदपः** पादावनेजनीरापः स्वस्मिन् नारदधर्मावेशाद्भक्तानां भगवच्चरणारविन्दोदकं धार्यमेवेति स्वमूर्ध्ना अबिभ्रत्। नन्वेवमपि लोको भगवान्माहात्म्याभिज्ञः कथं मन्येत, तत्राह **जगद्गुरुतरोऽपीति**। यद्यपि जगतामत्यन्तं गुरुः शास्त्रप्रणेता उपदेष्टा प्रेरकः उपदेशश्च। तथापि सतां पतिर्भवति। 'यद्यदाचरति श्रेया'र्निति वाक्यात् भगवत्कृतमेव भगवदीयः करोतीति सतां पालनार्थं तथा कृतवान्। अन्यथा गजेन्द्रवद्वैष्णवानामुपद्रवोऽपि सम्भवेत्। तस्माद्भगवता युक्तमेव भक्तरक्षार्थं कृतमिति **हि**शब्दार्थः। नन्वेवं सति भक्तिमार्गे विरोधः स्यात्, तत्राह **ब्रह्मण्यदेव** इति। ब्राह्मणानां हितस्तेषां कार्यसाधको देवः। ब्रह्मण्यश्चासौ देवश्चेति तेषामेव

पूज्यः। इदं भगवतो गुणनाम तदैव युक्तं भवति, यदि तन्मनोरथं साधयेत्। ब्राह्मणाश्च पूजां वाञ्छन्ति, नत्वन्नसत्रम्। तद्भगवत्येव तद्धर्मप्रवर्तके अन्यः प्रवर्तेत, न तु यस्मिन्कस्मिंश्चित्। ननु एतावतापि कथं लोकः प्रवर्तेत, तत्राह **तस्यैव यच्चरणशौचमिति**। अशेषाणि तीर्थानि यस्मिन् गङ्गाजले 'तिस्रः कोट्योऽर्धकोटी चे'ति वाक्यात्। अनेन स्वापकर्षाभावोऽपि निरूपितः ॥१५॥

स्तोत्रमाह **सम्पूज्येति**।

SRI SUBODHINI: After making Narada sit on the bed, our Lord Shri Krishna "washed" the feet of Narada. This is a "bodily" service, and the Lord did this "service" Himself, and usually this is done, only through one's devotion or Bhakthi to a great person. Then, the Lord sprinkled this water on His head – as at this time, Shri Narada's "qualities" had entered into our Lord! Hence, it is usual, that the water, which is used to wash the holy lotus like feet of our Lord, is sprinkled by the devotee on his head! But, here the "contrary" took place! How then, the devotee who is aware of the glory of our Lord will approve or accept this? On this, our Shri Mahaprabhuji says that THE LORD IS THE "JAGATGURU" – THE TEACHER OF THIS UNIVERSE! Like the author of the scriptures, the giver of "Upadesa" (instructions and advice) and inspirer for actions – among all these, OUR LORD IS CONSIDERED AS THE "BEST" OF "TEACHERS" (GURU). But He is also the "protector" of His devotees. In the Gita, He has declared that "whatever is done by the noble exalted persons, others follow the same practices and actions". Hence, the Lord decided to do this "Seva" by Himself, so that the devotees will follow His example. Hence, with a view to "protect" the devotees, our Lord also performed this task by Himself! If He had not done this, the devotees of Lord Vishnu

may get into trouble, to which, devotees like Gajendra had to undergo!

The word "Hi" (yes, indeed) has been used to reemphasize, that THIS ACTION DONE BY OUR LORD IS ONLY FOR THE PROTECTION OF HIS DEVOTEES. Hence, whatever is done, by the Lord, is indeed appropriate. Will it be against the rules of this path of devotion? Answering this, our Shri Mahaprabhuji says that our Lord is the "benefactor of the Brahmins" (BRAHMANYA DEVAHA) i.e. our Lord always does various tasks, which will be beneficial to the true and noble Brahmins. Our Lord's holy name of "Brahmanya" and His quality of being the "benefactor of Brahmins" will get fulfilled, only when He does this worship of the sage Narada. The Brahmins, by themselves are desirous of being worshipped and received well with respect and honour! Even if they are given a lot of food, dresses etc. in a sacrifice, if they are not given any respect or honour or if they are insulted, they are unable to tolerate this. They become happy, through good and honourable reception and welcome! This will become a "good practice", and will be followed by everyone, when our Lord Shri Krishna Himself, who is the inspirer and protector of all "Dharmik" (righteous) practices, does this type of Seva and instructs this world. No one will follow anyone else. A question may arise now, as to how the "world" will follow our Lord's example? Shri Mahaprabhuji gives the answer by telling that THE HOLY WATER, WHICH HAS EMERGED FROM THE LOTUS LIKE FEET OF OUR LORD CONTAINS ALL THE "HOLY THIRTHAS" (WATERS)! Despite this, our Lord was gracious to sprinkle the water, used to wash Narada's feet, on His own head – showing His

eagerness to set an example to others, and the absence of any "pride or ego" in Him!

Through the next verse, the Lord does the "praise".

सम्पूज्य देवऋषिवर्यमृषिः पुराणो
नारायणो नरसखो विधिनोदितेन ।
वाणयाभिभाष्य मितयामृतमिष्टया
तं प्राह प्रभो भगवते करवाम ते किम् ॥१६॥

VERSE 16 Meaning: "Our Lord Shri Narayana, who is the eternal friend of Nara, and the most exalted sage from the primordial times, after performing the service and worship of Narada, the highest celestial sage, as per tradition and scriptures, began to, with His nectarian short and sweet words, speak and ask Narada, "Oh Lord! what do you desire, as my duty, to be done for your sake?"

श्रीसुबोधिनी–पूजाया अनुवादः उत्तरशेषत्वेन। तेन पूजा वाक्यापेक्षया हीना निरूपिता। **देवर्षिवर्यमिति**। अनेन देवा ऋषयश्च पूजितेन प्रीता भवन्तीति। गार्हस्थ्ये ऋणत्रयापाकरणे आवश्यके द्वयमनेनैव भवतीति तस्यावश्यकता सूचिता। ऋषिरिति। नारायणोऽयं अनिरुद्धांशेनैवं करोतीति सूचितम्। पुराणः ऋषिर्नारायण एव, तथापि वेदोद्गमरूपोऽपि भवतीति तन्निराकरणार्थं **नारायणो नरसख** इति निरूपितम्। तस्य च अस्यैव प्रकरणस्यान्ते प्रत्यापत्तिं वक्ष्यति। 'प्रत्येष्यतां निकाशं म' इति वाक्ये। **विधिनोदितेने**ति पूजायां प्रकार उक्तः। अन्यथा ऐश्वर्येण राजसी पूजा प्राप्नोति। वाण्या अमृतया अतिमिष्टया आभाष्य, भो भो नारदेत्युक्त्वा, तं नारदं प्राह। सर्वोत्कर्षः स्वस्वामित्वं स्वस्य च तदाज्ञाकारित्वं पदत्रयेणाह **भगवते, हे प्रभो, ते किं करवामे**ति। तृतीयं पदत्रयात्मकं त्वत्सेवा त्रिविधाप्यत्र कर्तव्येति सूचनार्थम्। तदाज्ञापयेति वाक्यशेषाभिप्रायः ॥१६॥

तत्रोत्तरमाह नारद नैवाद्भुतमिति।

SRI SUBODHINI: A worship is not complete without the "worship through the words" ("praise" or Strotam). Usually, the celestial deities and the sages become pleased through sincere worship. For a householder, there are three "debts" (Rina), and one is expected to pay back all these three "debts", while leading the life of a householder! The two "debts" get repaid through the worship of the celestial deity and the sage. The Lord, whom Narada had "Darsan" now, is the Lord in His "Aniruddha" Divine part, and that is why, He has done worship of Narada, in this way! Our Lord is Shri Narayana, the primordial sage, only. Is he only the Divine Lord mentioned in the Vedas, as the sage? Not at all. He is the Shri Narayana, who is the eternal companion of Nara! (Nara and Shri Narayana are supposed to do penance in Badrinath for the welfare of this Universe).

The word "Vidhi" – traditional scriptural way – has been used to denote, that the Lord did this worship in a proper scriptural way (not merely with His opulence, which would have made this worship "Rajasik")! He, then using very sweet words of equal measure addressed the sage with three "names", couched in loving words viz. (1) Oh Bhagawān! (2) Oh Lord! and (3) "Te" = Your great exalted self! – This word denotes (1) You are the most exalted "sage" among all. (2) You are My Master and Lord and (3) I am there, to carry out your orders! "Hence, please give your order, as to what should I do for your sake?" The three "words" used as above also indicate that, "I have to perform the three types of "Seva" (service) to you, and please order Me, therefore, as to what should I do?"

Through the next verse, Narada gives his reply.

नारद उवाच–

नैवाद्भुतं त्वयि विभोऽखिललोकनाथे
मैत्री जनेषु सकलेषु दमः खलानाम् ।
निःश्रेयसाय हि जगत्स्थितिरक्षणाभ्यां
स्वेच्छावतार उरुगाय विदाम सुष्ठु ॥१७॥

VERSE 17 Meaning: "The sage Narada said, "Oh! Lord, who is all capable (omnipotent)! Oh Lord of all the worlds! Oh Lord, whose glory is sung by everyone at all times! You love your noble and good devotees, as You are the Lord and protector of the Universe! You quell and destroy all the wicked persons! Your, this incarnation, taken by You, out of your own will and desire, is for the purpose of the creation, protection and for conferring benefits to this Universe! Hence, your "worship" of the Brahmin is not anything wonderful to You!" (i.e. it is usual).

श्रीसुबोधिनी–वक्तव्यं तु न किञ्चित्, कृतानुमोदनं तु कर्तव्यं भवति। अन्यथा पूजा कृतैव न स्यात्। अनङ्गीकारात्। तत्स्वतोऽङ्गीकारे अयुक्तं स्यात्, अतो भगवदीयधर्मत्वेनाभिनन्दनमुच्यते। हे विभो, सर्वकरणसमर्थ। एतद्ब्राह्मणपूजनं त्वयि नाद्भुतम्, अखिललोकाः शिक्षणीया इति। भगवांश्चाखिललोकनाथः। त्रिविधं हि कर्म जगद्रक्षार्थं क्रियते। खलानां दमः, अन्तर्यामितया सर्वसख्यम्, एतादृशी ब्राह्मणपूजा च। एतस्य कर्मणः बन्धहेतुत्वमाशङ्क्य निराकरोति **निःश्रेयसाये**ति। अन्येषामपि मोक्षार्थमेतत्करणं श्रोत्ऋणां कीर्तयित्ऋणां च। युक्तश्चायमर्थः। अन्यथा त्रिविधानि कर्माणि लोकानां न शान्तानि भवेयुः। सजातीयनिवर्तकाभावात्। एतज्जीवैरपि कर्तुं शक्यत इति भगवतो विशेषं वक्तुमाह **जगत्स्थितिरक्षणाभ्यां सहे**ति। स हि जगत् स्वात्मनि धारयति, पालयति च। **स्वेच्छावतारे**ति सम्बोधनं तादृशस्यापि कर्मकरणं लीलार्थमिति सूचयति। सप्तम्यन्तं वा पदं हेतुप्रकथनाय, अन्यथा

कथं लोका: कीर्तयेयु:, कथं वा मुक्ता भवेयुरिति। अत्र प्रमाणमाह **विदामेति। सुष्ठ्विति** अनुभवश्रुतिभ्याम्, न तु तर्कमात्रेण ।।१७।।

एवं कृताभिनन्दनं कृत्वा भगवदुक्तं नान्यथा कर्तव्यमित्यभिप्रेत्य स्वाभिलषितं किञ्चित् प्रसङ्गात् प्रार्थयते **दृष्टं तवाङ्घ्रियुगलमिति।**

SRI SUBODHINI: There is nothing new to be told, and it is necessary only to be grateful for the reception given. If this is not done, then it may be deemed, that Narada was not welcomed with due reception and honour. It is also not appropriate, to express "approval" by himself! Hence, a devotee of our Lord feels always grateful for any "bounty" received from the Lord. Due to this, Narada says, "Oh! Lord, who is capable of everything! (Vibho). The worship, which you have done to this Brahmin, Oh Lord! is not a thing for "wonder" for you! As you are the "Bhagawān", you are the Lord of the entire Universe! Through this stature, You are the teacher (Guru) of the world! Lord! You always complete three types of actions for protecting this Universe. (1) You destroy and subjugate the cruel and wicked sinners. (2) Being the "indweller" in everyone, you become the "friend" of everyone. (3) And, you do the worship of the Brahmins in this way. Is it, that there will be "bondage" for you, due to the performance of these three kinds of actions? Answering this, it is said, that, "Oh Lord! You do all these works for the sake of the "liberation" of others. Those, who will listen to these Leelas and stories, and also do "Keertan" (singing) of your glory will also attain this "liberation". Our Lord does all these actions, along with the "protection and ruling" of this Universe. The "Jeeva" (individual soul), although capable of doing all these actions, cannot do this "special" task of our Lord of "protecting and ruling" this Universe!

The Lord, holds this entire Universe, in His own Divine "Swaroopa" (form) and then "protects and provides" for it! Why? Despite the Lord taking this incarnation, as per His own will and desire, He carries out all these tasks, only for the sake of His "play" (Leela). This is what is indicated! The reference to " for you" indicates that, "Oh Lord! if You had not done these Leelas, then how can the generations to come will be able to "praise" your Leelas and sing your glory? Then, how can they attain "Moksha" or liberation?" For this, Narada is giving "proof". "I am fully aware of this, through my experience, hearing of the scriptures and from the Vedic utterances. This understanding has not arisen from logic or reasoning."

In this way, expressing "gratitude" to the actions of our Lord, Narada contemplating, that he should never do anything else, than the tasks enjoined and told by our Lord, using this opportunity, expresses his innermost desire i.e. what he desires for!

दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं
ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं ध्यायं-
श्चराम्यनुगृहाण यथा स्मृतिः स्यात् ॥१८॥

VERSE 18 Meaning: "Oh Lord! Your holy feet are being meditated upon by Lord Brahma, equipped with deep spiritual Jnāna (wisdom) and other celestial deities. Attaining your holy feet is symbolic of the "liberation" (Moksha) for the humans; your holy feet is the refuge for the souls, who are suffering in the well of Samsāra (of birth and death), with a view to get out of it; I have got the "Darsan" of such glorious holy feet of Your's, Oh

Lord! Hence, Oh Lord! please shower your grace on me, now, through which, let me go round the Universe, at all times, meditating on your holy feet, without any interruption. With your blessings, let me remember your holy feet at all times."

श्रीसुबोधिनी–यदेतत् दृष्टम्, तद्ध्यायन् सर्वत्र चरामीति स्वाध्यवसायः। **अत्र** यथा स्मृतिः स्यात्, तथा अनुगृहाणेति कर्तव्यप्रार्थना। दुर्लभं ह्येतदेव। प्राप्तेऽपि बहवो बाधकाः। अतः स्मृतिर्भविष्यतीति न विश्वासः। कर्तव्यं च मम नान्यत्। अतश्चरणस्मरणार्थमनुग्रह एव कर्तव्यः। **दृष्टमित्यनेन** ज्ञानपक्षो निराकृतः। भगवच्चरणयोरेव जीवब्रह्मत्वात् स्वात्मपरमात्मसाक्षात्कारः सिद्ध एव। मोक्षपक्षमपि व्यावर्तयति। जनताया एवापवर्गं करोतीति। तत्रास्मदपवर्गे कः सन्देह इति भावः। एतास्मान्नान्यद्दुर्लभमस्तीत्यभिप्रायेणाह। **अगाधबोधैः** पूर्णज्ञानैरपि ब्रह्मादिभिर्हृदि विचिन्त्यमेव, न तु साक्षाद्द्रष्टुं शक्यम्। तस्माद्ब्रह्मादीनामप्येतदेव दुर्लभमिति नातः परतरं किञ्चिन्मृग्यम्। अनेन चरणस्य ऐहिकपारलौकिकफलेभ्योऽपि महत्त्वं निरूपितम्। किञ्च। भक्तिमार्गस्यैतदेव प्रवर्तकमित्याह **संसारकूपे**ति। 'यावन्नृकाय'मिति न्यायेन शास्त्रानुसारेण ये स्वहितं न कृतवन्तः, 'तान्नो चेत् प्रमत्त'मिति न्यायेन विषयाः कूपे (निपातयन्ति। ते कूपे) पतिताः, तेषामुत्तरणे तीर्थाभावात् पक्षाभावाच्च कर्मवल्ली अन्तरेव संवृता नोपरिनयतीति,ज्ञानं च सूत्रवत् नो पर्याकर्षतीति, भगवच्चरणारविन्दद्वयमेव संसारकूपे पतितानां तत उत्तरणे अवलम्बनं भवति। अतो मार्गत्रयेऽप्येतदेव शरणमिति ध्यायंश्चरामि। एतावदुक्त्वा भगवता अनुज्ञातः निर्गत इति ज्ञातव्यम् ॥१८॥

ततो निर्गतस्य गृहान्तरप्रवेशमाह **ततोऽन्यदाविशद्गेहमिति।**

SRI SUBODHINI: "I always put efforts to have this "Darsan" of your holy feet. Let this now remain as my only work or task – that I will always remember your holy feet! Let me go round this Universe meditating on your lotus holy feet. Let this remembrance never ever leave me. Kindly bless me, Oh Lord! so that I can attain

these desires! I have, prayed to You, to bless me in this way, as I am desirous, that I should have your holy feet, in my "meditation" at all times! This, I know is very rare. Moreover, if I were to meditate properly or it happens, with your grace, even then, there are so many "obstructions and hindrances" for putting my mind, fully and totally in You! Hence, I am desirous of attaining this memory of having meditated upon your holy feet! I want this remembrance to be with me at all times! But, as I have no faith in myself, that I will get, by myself, this "memory", I need to be aware, that I have no other duty to do except this "remembrance". HENCE, OH LORD! YOU HAVE TO BLESS ME, WITH YOUR GRACE, SO THAT I WOULD REMEMBER YOUR LOTUS LIKE HOLY FEET AT ALL TIMES. WITHOUT YOUR GRACE, THIS RARE AND OBSTRUCTION-FILLED "REMEMBRANCE" IS VERY DIFFICULT TO BE ATTAINED. Oh Lord! please shower your compassion and grace on me! This is my prayer! I have today got the "Darsan" of your holy feet! Your holy feet is the combined form of both "Jeeva" and the "Brahman", and attaining your feet is the actual attainment of my own "Aatma" and the "supreme Aatma" (AATMA AND PARAMAATMA). Your holy feet is the symbol of the imperishable "Brahman". The "Jeeva" is a "part" (Amsa) of this imperishable Brahman! As the "part" is "undivided" from the "whole" (Amsa and Amsi), even the "Jeeva" is "imperishable" only! In fact, the "Jeeva" is always enjoying the realization of it's imperishable nature, as part of "Brahman" – the highest truth!. When your holy feet themselves, confer the benefit of "liberation" to everyone, then, is there any doubt for our attaining liberation or Moksha! Your holy feet is being

meditated upon by Lord Brahma and others, who have been blessed by You, with the total and full spiritual knowledge (Poorna Jnāni). Why? Because the "Darsan" of your holy feet is rare, and even Lord Brahma and others are finding it very difficult to get this "Darsan"! There is nothing greater or more beneficial than your holy feet, which are worthy of being searched for! i.e. the quest for getting "Darsan" of your holy feet is the highest!"

In this way, the "worldly" and the "other worldly" benefits and glory of our Lord's holy feet have been described. The most important and special feature is THAT THE HOLY FEET OF OUR LORD IS THE "INSPIRER" AND THE "GOAL" OF THIS PATH OF DEVOTION OR BHAKTHI. Till we have this human body, it is necessary to observe the rules and regulations of "right conduct", as prescribed by the scriptures. But those, who are not able to enjoy the benefits of following these rules of the scriptures, as they are unable to follow these rules of right conduct, they will have to fall into the well of "Samsāra" (of repeated births and deaths). This well is fully covered with the thick "weeds" of one's own "Karma", and it is very difficult to get out of this well, once, some one has fallen into it! Those persons, who have fallen into this well cannot be rescued, even by the most holy of all holy "Thirthas" (pilgrimage centres – holy places). Even the "spiritual wisdom" (Jnāna) cannot rescue these "fallen" beings, like a rope can help someone, who had fallen in a well!

FOR SUCH A FALLEN "SOUL", THE ONLY REFUGE IS OUR LORD'S HOLY FEET. HENCE KARMA, JNĀNA AND BHAKTHI CANNOT BY

THEMSELVES SAVE THIS SOUL. ONLY OUR LORD'S HOLY FEET CAN SAVE ONE FROM THIS SORT OF "SAMSĀRA" SITUATION!

Hence Narada says, "I am going round this Universe, meditating on these most exalted holy feet of our Lord". After telling like this, Narada got our Lord's "order" and went away. We should understand like this.

Through the next verse, it is said that Narada, who went away from the "first house" came to the "second" house!

ततोऽन्यदाविशद्गेहं कृष्णपत्न्याः स नारदः ।
योगेश्वरेश्वरस्याङ्ग योगमायाविवित्सया ॥१९॥

VERSE 19 Meaning: "Oh friend! Afterwards, Narada, went to another house belonging to our Lord Shri Krishna's wife, with a view to understand the "Māya" Leela (illusion) of our Lord, who is the Lord of all Yogis and Yogas!"

श्रीसुबोधिनी–अन्यत्पूर्वोक्तं समानम्। **कृष्णपत्न्या** इति। भगवान् पूर्वगृहे दृष्ट इति नारदस्य भगवत्पत्नी वात्र स्थास्यतीति बुद्धिरिति **कृष्णपत्न्या** इत्युक्तम्। स तु कृपां प्रार्थयित्वा निर्गतः। ततोऽपि बहिर्मुखत्वाद्गृहान्तरमेव प्रविष्टः। यतो नारं द्यति खण्डयति व्यसनस्वभावः। तस्य गृहान्तरप्रवेशे मनीषितमाह **योगेश्वरस्ये**ति। योगस्यैव गतिर्दुर्ज्ञेया, अलौकिकत्वात्। तत्रापि योगेश्वरस्य। यो योगमपि वशीकृतवान्, तेषामपीश्वरो भगवान्। तस्यापि योगमाया। तस्या विवित्सा, यस्याः वैभवं भगवानपि न मन्यते एतावदिति। **अङ्गेत्यप्रतारणार्थं** सम्बोधनम्।।

तत्र स्थितस्य भगवतः पूर्वदृष्टापेक्षया भिन्नमेव सन्निवेशमाह **दीव्यन्तमक्षैरिति**।

SRI SUBODHINI: Everything here, in the other house, was also same. He went to see another house

belonging to our Lord Shri Krishna's wife. The purport of telling this is that, Narada had understood in his mind, that as our Lord Shri Krishna was already present, in the first house (Rukmani's),the Lord will not be there in the second house, and that he will see only His wife! That is why, the reference here is to the house of "wife of Shri Krishna" (Krishnapatni).

Narada had got out of the first house, with a prayer for our Lord's grace. Even now, Narada had the quality of "external-oriented" mind, and this "desire" prompted him to visit another home! Narada is known to remove the difficulties and sorrow of the devotees, and hence his "external-oriented" nature is referred to. What was in his mind, as the foremost of his thoughts, when he entered into the other house? It is not possible to comprehend the ways of "Yogis and Yogas", as they are always "supernatural". Then, how can anyone understand the ways of the Lord of the Yogis themselves? Our Lord is the Lord of those Masters of Yoga, who keep their Yogic attainements and ways, as a "secret" with them, and it is very difficult to understand their ways! Moreover the Lord, has His own "power of illusion" (Yogamāya) with Him, which puts further obstacles in understanding Him, fully and properly. Hence, Narada was eager to understand our Lord's "Māyik" and "Yogik" powers, and for this sake, he ventured into another home also, whose glory and opulence, even the Lord, perhaps was not aware of! "Oh friend!" – this addressal has been given to emphasize, that there is nothing to "hide" in all this, as a blemish or wrong-doing!

In the other house, our Lord Shri Krishna was seen enacting a different Leela, and this is described in the next verse.

दीव्यन्तमक्षैस्तत्रापि प्रियया चोद्धवेन च ।
(पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः ॥२०॥)

VERSE 20 Meaning: "There also (i.e. in the other house), Narada saw our Lord Shri Krishna, playing the game of dice, along with His beloved and Uddhava. Our Lord Shri Krishna got up immediately and offered, with great love, a seat to Narada, and worshipped him."

श्रीसुबोधिनी–सर्वत्र तादृश एव सन्निवेशो वक्तव्यः, येन पूर्वगृहे स्थितस्य शीघ्रं समागमनशङ्कापि न सम्भवति। तत्रापि 'भगवन्तं ददर्शे'ति पूर्वा क्रियैवानुसन्धेया। परं प्रियया भार्यया उद्धवेन च सह अक्षैर्दीव्यन्तमिति ॥२०॥

तस्य नारदस्य भगवान् मायया तथा प्रदर्शयतीति बुद्धिव्यावृत्त्यर्थं भगवान् किञ्चिदुक्तवानित्याह **पृष्टश्चाविदुषेवासाविति**।

SRI SUBODHINI: At every house, Narada's entry is told to be the same, through which, the Lord who is sitting in the first home does not get any doubt regarding the arrival of Narada into the new house! In this "new" home, our Lord was being seen playing a game of "dice" with His wife and Uddhava.

"The Lord is showing all these, through His power of "illusion" (Maya)," – with a view to remove this sort of "thought" in the mind of Narada, our Lord tells Narada, as per the next verse.

पृष्टश्चाविदुषेवासौ कदायातो भवानिति ।
क्रियते किं नु पूर्णानामपूर्णैरस्मदादिभिः ॥२१॥

VERSE 21 Meaning: "As if the Lord is "unaware" (ignorant), He asked Narada as to when he had come?" You are always totally fulfilled and happy! What can we, the emptyones (i.e. non-fulfilled) do as "Seva" or service to you?"

श्रीसुबोधिनी–असौ पूर्वदृष्ट एव भगवान्, प्रत्यभिज्ञानस्य दृढत्वात्, तथापि कदायातो भवान् इति पृष्टवान्। असौ नारदो भगवता पृष्टः, यथा सः स्वाकारगोपनं करोति परीक्षार्थम्, तथा भगवानपि कृतवानित्यभिप्रायेणाह **तथा अविदुषेवेति**। चकारात्पूजा। कृतं सर्वं कृतवान्। स्तुतिं च कृतवानित्याह **क्रियते किं नु पूर्णानामिति**। पूर्ववद्भगवन्नारदयोः धर्मव्यत्यासो द्रष्टव्यः। तदोपपद्यत एव। पूर्णानां भवतां अपूर्णैरस्मदादिभिः किं कर्तव्यमिति। यथा अज्ञाननाट्यम्, एवं तत्कार्यनाट्यवाक्यमपीति केचित्। लौकिकी वा भाषा तन्मोहार्था, तद्बुद्धौ भगवान्परिच्छिन्नो भासत इति। 'ये यथा मां प्रपद्यन्ते' इति न्यायेन भगवद्वचनमित्यपरे ॥२१॥

तथापि समागतस्य भगवद्गुणनिर्धारार्थं प्रवर्तमानस्य हितं कर्तव्यमिति भक्तिशास्त्रमनुसृत्याह **अथापि ब्रूहि नो ब्रह्मनिति**।

SRI SUBODHINI: Narada had the determined knowledge, that just a little while before, he had seen the Lord in the first house. Even then, the Lord asked Narada, as to when he had come? Like Narada had kept to himself his "petty" self, with a view to "test" our Lord, in the same way, our Lord "hid" His own self, which was present in the first house also! He acted as though, He was "ignorant"! The word "Cha" (and) indicates, that, here, in the other house also, Narada was worshiped! Whatever "reception" and "worship" had to be done, were completed, along with the singing or "praise" of the guest Narada, who had visited the Lord's home!

The Lord told further, "what can we, the empty" (i.e. non-fulfilled) one's do as worship to You, who is totally fulfilled at all times!" In this way, the exchange of "roles" of our Lord and Narada has been described here! (i.e. usually the Lord is worshipped by sage Narada, as the Lord is always totally fulfilled, and Narada is the

"unfulfilled one"). The Lord says, "You are the totally fulfilled one! How can we ever make you "fulfilled", when You are already totally fulfilled? Our Lord acted, in this way, as if, He was "ignorant"!. The Lord also, perhaps, used these words, with a view to "infatuate" Narada, as Narada had, in his intellect, the "idea" that our Lord, is indeed "divided" (i.e. many). Hence, as per His own words in the Gita, the Lord had also, perforce, to act in the same way, as Narada's mind "desired". (In the Gita, the Lord has assured Arjuna that, He always will respond to his devotees, in the same way and manner in which, the devotee wants to attain or approach our Lord). Due to this, the Lord's words were also told, as appropriate.

Even then, with a view to "determine" the virtues (Gunas) of our Lord, our Lord desired to confer His benefits on Narada, who had come to His own place – following the traditions of this path of Bhakthi or devotion – as per the next verse.

अथापि ब्रूहि नो ब्रह्मञ्जन्मैतच्छोभनं कुरु ।
स तु विस्मित उत्थाय तूर्णमन्यदगाद्गृहम् ॥२२॥

VERSE 22 Meaning: "Even then, Oh Brahmin! Please order Me to do something for you and make My life attain fulfillment!" On hearing this, Narada got utterly surprised, and he got up from this house, and went to another home!"

श्रीसुबोधिनी–अस्मान्प्रति ब्रूहि, किञ्चित्प्रार्थयेत्यर्थः। **ब्रह्मन्निति** ब्राह्मणस्य याचनमुचितमिति। किञ्च। एतन्मम जन्म अवतारः भक्तोद्धारक एवेति। तत्र मुख्यो भवानिति स्वात्मानं पूर्णं कुर्वन् जन्म शोभनं कुरु। स्वजन्म वा। ततो यज्जातं तदाह **स तु विस्मित उत्थाये**ति। पारमार्थिकमेतद्वचनं न भवतीति स्वमनसि निश्चित्य, मां वञ्चयति, शीघ्रं तत आगत्येति सम्भावनां कुर्वन्,

शीघ्रमुत्थाय, ततो गत इत्याह। हेत्वदर्शनाद्विस्मितो जातः। भगवतो वैभवेन समागमनं निराकरोति तुशब्दः। उत्थाय तूर्णमेव अन्यद्गृहमगात् ॥२२॥

तत्र सन्निवेशान्तरमाह तत्राप्यचष्टेति।

SRI SUBODHINI: "Please tell Me, Oh Brahman!" The purport of this addressal of Narada, by our Lord is that, it is appropriate for a Brahmin to "beg" or "ask" for something! The Lord seems to say, "this incarnation of mine is to redeem My devotees only, and You are the most important and the best of My devotees! Hence, by making your "Aatma" getting "totally" fulfilled, please make me also attain the fulfillment of My incarnation (or make your "birth" attain it's fulfillment).

After our Lord spoke these words, whatever happened is being told. Narada thinking about all this, got determined, that whatever the Lord has been telling him, so far, is not the "highest and spiritual oriented" words of our Lord (Paaramaarthik) i.e. the Lord was "cheating" Narada, (by posing as an "ordinary" human being). In this way, thinking about the actual situation, Narada got up suddenly, and went to another home. Our Lord never showed any reason or difference (in His behaviour). Hence Narada got surprised. The word "Tu" (but) used here indicates, the negating of thoughts about the opulence of our Lord, in the mind of Narada!

Whatever, Narada saw after going into another home is explained through the next verse.

तत्राप्यचष्ट गोविन्दं लालयनतं सुतान् शिशून् ।
ततोऽन्यस्मिन्गृहेऽपश्यन्मज्जनाय कृतोद्यमम् ॥२३॥

VERSE 23 Meaning: "There also, Narada saw our Lord feeding very small children. From there, he went

into another home, and saw our Lord Shri Krishna getting ready to take His bath!"

श्रीसुबोधिनी–शिशून् पुत्रादीन्। तत्र भगवन्तं दूरादेव सन्निवेशान्तरस्थितं दृष्ट्वा, तत्त्वसङ्ख्यापर्यन्तं तत्तद्भावस्थितं भगवन्तं पश्यन्, तत्र तत्र प्रविश्य, ततस्ततो निर्गत इत्याह **ततोऽन्यस्मिन्नित्यादि**। अथोवाचेत्यतः प्राक्तनेन। मज्जनाय मर्दनानन्तरं स्नानाय कृत उद्यमो येन ॥२३॥

SRI SUBODHINI: Our Lord was seen by Narada, lovingly feeding His own children (not grown up ones). After entering this house and also other houses, Narada saw our Lord, doing various tasks and in several moods! In this way, Narada went to several houses and saw our Lord engaged in 24 types of tasks/moods. After all this "Darsan", he came out from these houses. At another house, he saw our Lord had applied oil on His body for "massage", and was also getting ready to take a bath!

जुह्वन्तं च वितानाग्नीन्यजन्तं पञ्चभिर्मखैः ।
भोजयन्तं द्विजान्क्वापि भुञ्जानमवशेषितम् ॥२४॥

VERSE 24 Meaning: "At one house, He was seen as pouring "oblations" into the sacrificial fire! At another house, He was engaged in doing the 5 sacrifices! He was seen, lovingly, feeding the Brahmins, with a delectable meal, at another place! At another house, the Lord himself was eating His food, which was the remaining food, after completing the 5 sacrifices! In this way, Narada saw our Lord, engaged in the performance of different types of tasks/actions, at different houses."

श्रीसुबोधिनी–वितानाग्नीन् यज्ञविताने स्थितान् गार्हपत्यादीन्। 'सोमं विधाय अवभृथस्नानानन्तरं सा यावद्रात्रेः संतिष्ठत' इति न्यायेन मध्यरात्रावप्यग्निहोत्रहोमः। तथैवान्यत्र पञ्च मखाः देवयज्ञादयः पञ्चगृहेषु।

क्वापि गृहे द्विजान् भोजयन्तं रात्रिभोजनेन। ततोऽवशेषितं भुञ्जानं गृहान्तरे। एते नव गृहाः पूर्वोक्तैः सह द्वादशः ॥२४॥

पुरुषार्थचतुष्टयं साधयन्तमाह ।

SRI SUBODHINI: At some place, the Lord was performing the "Homa" (fire sacrifice) of "Gārhapatya" (Agnihotram). In the holy Vedas it is prescribed that, after performing the "Soma" sacrifice, one should take the ceremonial bath – but if all these rituals get over by "night" only, then, even in the middle of the night the "Agnihotra" sacrifice can be done (or should be done). In this way, at several different houses, Narada saw our Lord performing the "5" sacrifices viz. the sacrifices for the celestial gods, the ancestors, for all the beings, for the human being and for the Rishis (sages) – known as "Brahma Yagna!" Our Lord was seen doing all these "sacrifices" at several houses. At some houses, He was seen as serving the "meal" for the night, to the Brahmins. At another house, whatever food was remaining, after the sacrifice and feeding the Brahmins, the Lord Himself partook of the same; in this way, 12 houses were covered by Narada!

For the sake of "attaining the 4 main goals of one's life (Dharma, Artha, Kaama and Moksha), our Lord showed the way by performing certain religious rituals and other actions. This is described in the next verse.

क्वापि सन्ध्यामुपासीनं जपन्तं ब्रह्म वाग्यतम् ।
एकत्र चासिचर्मभ्यां चरन्तमसिवर्त्मसु ॥२५॥

VERSE 25 Meaning: "At some house, our Lord Shri Krishna was doing the "Sandhyoppaasana" (morning, afternoon and dusk mandatory religious ritual). At some

other house, controlling His words and mind, He was seen doing the "Japa" (chanting of holy names of the "Brahman" (god). At some other houses, He had taken the sword and shield in His hands, and was practicing the various ways of wielding them, as per the science and art of fighting with swords!"

श्रीसुबोधिनी–तत्र धर्मे क्वापि सन्ध्यामुपासीनम्, अन्यत्र जपन्तम्, तस्यैव विशेषणं **वाग्यतमिति**। मौनव्रतधरं भिन्नमितिविमर्शः। **एकत्र असिचर्मभ्यां चरन्तं असिवर्त्मसु** शास्त्रोक्तखड्गमार्गशिक्षासु ॥२५॥

SRI SUBODHINI: For the sake of attaining "Dharma" (righteous conduct), our Lord was seen in His house, performing the three-times' "Sandhya". At some other houses, He was doing "Japam" (chanting). He was observing the vow of "silence", and chanting the holy names of Brahman (the absolute truth). At another place, He was practicing the art of wielding the sword and shield, as per the science of this art.

अश्वै रथैर्गजैक्वापि विचरन्तं गदाग्रजम् ।
क्वचिच्छयानं पर्यङ्के स्तूयमानं च बन्दिभिः ॥२६॥

VERSE 26 Meaning: "Narada saw our Lord seated on a horse, elephant or chariot and going round the city. At some other house, our Lord was seen sleeping on the bed or He was resting on the bed, and the court musicians were singing His glory."

श्रीसुबोधिनी–तथैव अश्वै रथैर्गजैः सह विचरन्तम्। गदाग्रजं भक्तरक्षार्थं तथा यतमानमित्यर्थः। **पर्यङ्के क्वचिच्छयानम्**। अन्यत्र बन्दिभिः स्तूयमानम्। दशधाऽयं धर्मो निरूपितः ॥२६॥

अर्थं निरूपयति **मन्त्रयन्तमिति**।

SRI SUBODHINI: Narada saw at some places, our Lord Shri Krishna, with a view to protect His devotees,

was seen going on the back of a horse, an elephant or a chariot. At another house, He was seen as having laid down on the bed, and listening to the songs of "praise" sung by the court musicians.

Through the next verse, the goal of "Artha" (wealth) is being described.

मन्त्रयन्तं च कस्मिंश्चिन्मन्त्रिभिश्चोद्धवादिभिः ।
जलक्रीडारतं क्वापि वारमुख्याबलावृतम् ॥२७॥

VERSE 27 Meaning: "At some other house, He was seen busy consulting for advice, from His ministers, such as Uddhava. At some other house, our Lord was seen playing the "water games" with His companions."

श्रीसुबोधिनी–कामं निरूपयति **जलक्रीडारतमिति** ॥२७॥

मोक्षं निरूपयन् सर्वाण्यङ्गानि निरूपयति **कुत्रचिद्द्विजमुख्येभ्य** इति।

SRI SUBODHINI: In this verse, through the first part, His discussions on the matters of the state, are indicated, along with His ministers and through the latter part, the aspect of fulfillment of "desire" (Kaama) is being referred to (i.e. our Lord "relaxing").

Dealing with the aspect of "Moksha" or liberation, our Lord's various actions are being described, through the next verse.

कुत्रचिद्द्विजमुख्येभ्यो ददतं गाः स्वलंकृताः ।
इतिहासपुराणानि शृण्वन्तं मङ्गलानि च ॥२८॥

VERSE 28 Meaning: "At another place, Narada saw our Lord giving away, in charity, beautifully ornamented cows to Brahmins! At other homes, He was seen listening to the recitation of epics, Puranaas and the glory and greatness of the Lord Himself."

श्रीसुबोधिनी–शृण्वन्तमिति इतिहासपुराणानीति विशेषः। मङ्गलानि भगवद्गुणान् ॥२८॥

ऋणमपाकुर्वन्निवाह **हसन्तमिति**।

SRI SUBODHINI: Our Lord was listening to the stories from the holy epics, Puranas – this is indeed "special". He was listening to the auspicious virtues of the Lord (Himself).

It looked as though, the Lord was paying off His "debts" - through the next verse.

हसन्तं हास्यकथया कदाचित्प्रियया गृहे ।
क्वापि धर्मं सेवमानमर्थकामौ च कुत्रचित् ॥२९॥

VERSE 29 Meaning: "At some houses, indulging in banter and laughter, the Lord was seen laughing away with His beloved! At some other place, He was seen doing various righteous deeds, and at other houses, He was seen enjoying the opulence of His wealth, and fulfillment of various desires!"

श्रीसुबोधिनी–त्रैवर्गिकं तत्रैव शेषभूतमाह **धर्मं सेवमानमिति** ॥२९॥

SRI SUBODHINI: The Lord was enjoying all the three types of "happiness" usually realizable in an ideal household. In this way, all the types of His actions towards fulfillment of His "Dharmik" duties have been mentioned, so far.

ध्यायन्तमेकमासीनं पुरुषं प्रकृतेः परम् ।
शुश्रूषन्तं गुरून्क्वापि कामैर्भोगैः सपर्यया ॥३०॥

VERSE 30 Meaning: "At some houses, He was seen doing "meditation" on the spiritual truths of the "primordial Purusha", as being different and beyond the "primordial nature" (i.e. He was meditating on "Parabrahman"

who is beyond "nature" or "Prakruti"). At some other place, He was seen serving His Gurus (teachers) with the things and materials desired and wanted by them. Narada saw our Lord Shri Krishna, in this way!

श्रीसुबोधिनी–ध्यायन्तमेकमिति निदिध्यासितम्। शुश्रूषन्तं गुरूनिति। गुरुसेवा त्रिविधा।।

एवमलौकिकपुरुषार्थानुक्त्वा लौकिकं व्यवहारमाह **कुर्वन्तं विग्रहं कैश्चिदिति।**

SRI SUBODHINI: He was seen "alone", by Shri Narada doing meditation on the absolute Brahman, who is beyond "Prakruti" (nature). In other words, He was doing the last important aspect of a true devotee who does "meditaion" viz. making the "truth", which is heard and contemplated into an actual "experience" (Nididhyāsa). He was seen also performing the Seva of His Guru, in 3 ways. In this way, Narada had the "Darsan" of our Lord Shri Krishna.

Thus, after describing the "supernatural" goals of one's life, through the next verse, our Lord's "worldly" affairs/actions are being described.

कुर्वन्तं विग्रहं कैश्चित्सन्धिं चान्यत्र केवलम् ।
कुत्रापि सह रामेण चिन्तयन्तं सतां शिवम् ॥३१॥

VERSE 31 Meaning: "At some place, our Lord had a fight, and at some other place, was seen making peace! At some other place, He was seen discussing with Shri Balarama, about the welfare of noble persons. Narada saw our Lord, in this way."

श्रीसुबोधिनी–राज्यान्तरशिष्टा नाङ्गीकृताः। सन्धावङ्गीकृताः। केवलमित्यनेन समयभेदेनापि सन्धिविग्रहौ निरूपितौ। ततो लोकन्यायेन

बलभद्रेण सह मन्त्रणं कथं **सतां शिवं भवेदिति**। अलौकिकेन वा कलावुत्पत्स्यमानानाम् ॥३१॥

SRI SUBODHINI: Our Lord was seen making peace with friends and noble persons, through "treaties of peace". In this way the Lord accepted them. The word "Kewal" (only), indicates, that as per the requirement of the situation, the Lord was seen making peace and fighting (as required). In other words, where "peace making" was required, He arranged for "peace", and when it was required, He also "fought"! In the same way, as per the traditions of the world, the Lord discussed with Shri Balarama, on the issue of conferring "welfare" on noble and truthful persons. Our Shri Mahaprabhuji says here, that the persons who are originated in this Kaliyuga can be conferred "welfare", only through "supernatural" ways!

पुत्राणां दुहितॄणां च काले विध्युपपादनम् ।
दारैर्वरैस्तत्सदृशैः कल्पयन्तं विभूतिभिः ॥३२॥

VERSE 32 Meaning: "At some other place, the Lord was seen celebrating with great enthusiasm and festivities, the marriage of His sons with deserving "brides", and also the marriage of His daughters with eligible "bridegrooms", as per the traditional Vedic ways."

श्रीसुबोधिनी–पुत्राणां विवाहो दुहितॄणां च। विधिपूर्वकमुपपादनं **काले** युक्तसमये। किञ्च। पुत्राणां दारैः सह विभूतिभिः कल्पयन्तम्। क्वचिद्गृहे पुत्रं सभार्यं परमोत्सवयुक्तं करोतीत्यर्थः। तथा दुहितॄणामपि तत्सदृशैर्वरैः सहितानां विभूतिभिः कल्पयन्तम्। जामातृसहिता दुहितरः ऐश्वर्यादिसम्पन्नाः कृता इत्यर्थः। ॥३२॥

SRI SUBODHINI: The Lord was seen engaged in celebrating the marriages of His sons and daughters, at

the auspicious time, as per the scriptural rules and regulations. There is a special reference, that the Lord had ensured, that His sons and their brides were given exquisite dresses and beautiful ornaments. At some houses, the Lord was seen giving away His daughter, along with His wife, in marriage, to a deserving "bridegroom", and vice versa, with reference to His sons too! In this way, He ensured the gifting of beautiful clothes and ornaments both to His daughters and sons and for their spouses also!

प्रस्थापनोपानयनैरपत्यानां महोत्सवान् ।
वीक्ष्य योगेश्वरेशस्य येषां लोका विसिस्मिरे ॥३३॥

VERSE 33 Meaning: "At some place, Narada saw our Lord bidding farewell to His married daughters to their "in-laws" place! At some other homes, He was seen deeply engaged in calling His daughters back home for a visit. In this way, our Lord, who is the Lord of all the deities of Yogas, participated in the festivities and celebrations of His children, in a most remarkable way. Thus He made all the people get "astonished"! Such a Lord, who is our beloved Lord!, Narada saw."

श्रीसुबोधिनी–तासामेव प्रस्थापनं उपनयनं च भर्तृगृहात्स्वगृहे समानयनम्। पुत्रवधूनां वा अपत्यानां महोत्सवान् कल्पयन्तमिति सम्बन्धः। आवश्यकत्वादनभिनिवेशे करणं सम्भवतीति तद्व्यावृत्त्यर्थं महतीं समृद्धिमुपपादयति **वीक्ष्येति**। योगेश्वराणामपीश्वरत्वात्सामग्रीमनेकविधां अनायासेन शीघ्रं सम्पादयति। ततो येषां महोत्सवानां सम्बन्धिनो लोकाः तां दृष्ट्वा अभूतपूर्वत्वाद्विसिस्मिरे ॥३३॥

एवं लौकिकधर्मेषु केवललौकिकानुपपाद्य तदनुरूपधर्मानुपपादयति **यजन्तं स्वकलान् देवानिति**।

SRI SUBODHINI: Our Lord, was seen bidding farewell to His daughters, when they went to their "in-laws" house, and also invited them to come home! He was seen celebrating the various events for His sons and daughters-in-law! Narada saw all this! As these "actions" have to be necessarily done by an ideal householder, our Lord was seen engaged in attending to all these "duties", without attachment. Our Lord is the "Swami" (Lord) of the Masters of Yogas or Yogis, and due to this, He was able to, without much effort, gather all the materials necessary to fulfill all these "duties". People, who saw all these materials gathered for these celebrations were dumb-struck and astonished at their most "wonderful" nature!

In this way, after describing only the "worldly" aspects of the "worldly" actions, a description is done now, on the other "appropriate" actions, undertaken by our Lord, through the next verse.

यजन्तं स्वकलान्देवान्क्वापि ऋतुभिरूर्जितैः ।
पूर्तयन्तं क्वचिद्धर्मं कूपाराममठादिभिः ॥३४॥

VERSE 34 Meaning: "At some places, through the performance of big sacrifices, our Lord was seen pleasing the celestial deities; at some other places, He was seen engaged in the construction of wells, resting places and "Mutts" (for Sadhus and Sanyasis) and also doing the "Vaasthu" ceremony for them. In this way, Narada saw our Lord!"

श्रीसुबोधिनी–स्वस्य कला येषु। भगवदावेशयुक्तान्। **ऊर्जितैः** लौकिकसाधनैः पुष्टैः। **ऋतुभिर्यज्ञादिभिः** शान्तिकपौष्टिकैर्वा। पूर्तमप्याह **पूर्तयन्तमिति।** कूपारामादिप्रतिष्ठार्थं देवतावाहनं कृत्वा अधिवासने

उपविष्टमित्यर्थः। आरामा वाटिकाः, तत्र आलयाः गृहाः, देवस्थानानि वा। तामसादिभेदा उक्ता इति। अन्येषां तदादित्वम् ॥३४॥

SRI SUBODHINI: Those "celestial" deities who have, in them, the "ingress" of our Lord's "power" (a small part thereof ("Kalaa") were "worshipped" by our Lord, through "worldly" materials, for the sake of "peace" and "prosperity". In this way, our Lord was seen by Narada. At other places, our Lord was seen engaged in the construction of wells, resting places and Mutts and for this sake, He was seen doing the worship of the celestial deities, and had sat to do this worship, having taken the vow to do these ceremonies. In the gardens, the Lord caused the construction of resting places, houses or the dwelling places (Mandirs) for the deities etc. In this way, several types of works were attended to by our Lord. Many of them are spoken as "Tāmasik" i.e. were designed particularily to cater to the "desires" of the population.

चरन्तं मृगयां क्वापि हयमारुश्च सैन्धवम् ।
घ्नन्तं ततः पशून्मेध्यान्परीतं यदुपुङ्गवैः ॥३५॥

VERSE 35 Meaning: "At some other places, having mounted on a horse, the Lord was seen "hunting", surrounded by the best among the Yadavas, killing sacred, animals! This was seen by sage Narada."

श्रीसुबोधिनी–ततोऽन्तःपुरस्थपर्वतोपवनादिषु सैन्धवं समुद्रोद्भवं हयमारुह्य मृगयां चरन्तम्। रात्रावपि गृहे प्रविष्टः गृहस्थैस्तथोक्तः मृगयास्थाने तथाविधं दृष्टवानित्यर्थः। तथैव क्वचिन्मेध्यान्पशून् श्राद्धार्थं घ्नन्तम्। तत्रान्येषामप्यर्थे तथा करोतीति ख्यापयितुं **परीतं यदुपुङ्गवैरित्युक्तम्** ॥३५॥

गुप्तचर्यां चरन्तं दृष्टवानित्याह **अव्यक्तलिङ्गेति**।

SRI SUBODHINI: Later, in the forests and mountains nearer to His palace, our Lord mounted on the horses, which were got from the oceans, went on His "hunting". During the night, the householders, who saw Him, entering the house said like this i.e. He was seen in this way, during His "hunting" in those places. Sometimes for the purpose of doing the ceremony for the ancestors, the Lord was seen killing "sacred" animals, by Narada. At this time, He was surrounded by the "best" among the Yadavas. The purport of this is, that the Lord did this work, for the sake of others also.

The Lord enacted "hidden" works also, and this is explained through the next verse.

अव्यक्तलिङ्गं प्रकृतिष्वन्तःपुरगृहादिषु ।
क्वचिच्चरन्तं योगेशं तत्तद्भावबुभुत्सया ॥३६॥

VERSE 36 Meaning: "Without the knowledge of His people or anyone form His own household, our Lord, with a view to understand the attitude and wishes of His people and those, in His own household, in a hidden secret way, roamed the streets of Dwaraka. Narada saw this also."

श्रीसुबोधिनी–अव्यक्तानि लिङ्गानि सत्त्वासत्त्वख्यापकानि। यासां प्रकृतीनां स्त्रीणामन्तःपुरे गृहादिकं येषां तेषामपि तस्य तस्य सतोऽसतो वा भावबुभुत्सया क्वचिच्चरन्तम्। गूढरीत्या यथा राज्ञां गुप्तचर्या भवति। तत्रैव नारदः स्वयमपि तादृशधर्मपर इति। नारदादीन् भगवान् पुनरन्वेषतीति। 'ये यथा मां प्रपद्यन्त' इति समानशीलत्वात्तत्र भगवत्साक्षात्कारो जातः ॥

ततो निकटे मिलितः, पलायनेऽप्यशक्तः, लज्जितः सन् किञ्चिद्भगवन्तमुवाचेत्याह **अथोवाचेति**।

SRI SUBODHINI: There are many persons, whose attitudes do not get a chance to get expressed like the

ladies etc. This includes persons in the royal household and also of the people in the city. Also to know about the "wrong" attitudes of the people, like the kings, our Lord, went into all the corners of the city, in hidden secret way! Narada saw our Lord in this way also. At this time, Narada was also in a "hidden" form! As per the sayings that, "our Lord searches or looks for devotees like Narada" and the Lord's own words, "I also seek My devotee, in the same way, the devotee desires to attain or seek Me" – our Lord and Narada saw each other! Narada now had the "Darsan" of our Lord in "reality"!

Later, as Narada had seen the Lord, so very near, he was not able to "run away" from there. Hence Narada got very bashful, and began to tell our Lord, as per the following verse.

अथोवाच हृषीकेशं नारदः प्रहसन्निव ।
योगमायोदयं वीक्ष्य मानुषीमीयुषो गतिम् ॥३७॥

VERSE 37 Meaning: "Our Lord, who is the Lord and Master of all the "senses" (Indriyas), having accepted the human "attitude and nature" had, up to now shown, the glory of His own power of illusion (Yogamāya). On seeing this, Narada began to speak to our Lord, who was seen laughing away!"

श्रीसुबोधिनी–हृषीकेशत्यनेन स्वापराधो निवारितः। भगवतैव तथा प्रेरित इति। आदावन्योन्यदर्शनेन प्रहसनम्। ततो लज्जया विषादादिवेति। एतावद्दर्शनेन नारदस्य किं मौढ्यमासीत्, आहोस्विद्भगवदचिन्त्यैश्वर्यपरिज्ञानेन तथात्वम्, अथवा मायैषैवेति। मायापक्षे सर्वथा प्राकृतबुद्धिः। प्रथमपक्षे तु नारदस्य सर्वथा प्राकृतत्वम्। मध्यमे तूभयोरुत्तमत्वमिति। त्रयोऽपि बुद्धिविशेषा नारदबुद्धौ न स्फुरिताः, किन्तु योगगतिरेषेतिस्वस्य भगवतश्च तुल्यतया परिज्ञानं मध्यमभावश्च स्फुरित इति ज्ञापयन्नाह **योगमायोदयं वीक्ष्येति**।

योगमाया(ा)या दिव्या अपि गतयो भवन्तीति कथमियमेव लीला दृष्टेत्याशङ्क्याह **मानुषीमीयुषो गतिमिति**। योगेश्वरो हि यादृशीं रतिं वाञ्छति, तदनुरूपा भवति। योगमाया योगस्याधिदैविकी देवता, साधनरूपा वा भगवच्छक्तिस्तथेति ॥३७॥

तावन्मात्रं ज्ञातं विनिश्चित्य तत्रैव पर्यवसितमतिः अधिकार्थापरिज्ञानात् नायकोत्कर्षाभावे प्रमेयभक्तिमार्गो न साधीयानिति ततो निवृत्तिं वाञ्छन्निव प्रमाणबलेनैव भक्तिमार्गमुपदेक्ष्यामीति निश्चित्य भगवन्तं प्रार्थयते **विदामेति** द्वाभ्याम्।

SRI SUBODHINI: Narada has hailed our Lord as "Hrishikesa" – meaning that the Lord is the "Swami" (Master) of all the "senses" (Indriyas). As per the inspiration given by our Lord only, the senses function. Hence Narada told, "Oh Lord! You have inspired my "senses" also to do like this, and I have done all the actions as propelled by You only. Hence there is no "blemish" in me."

On seeing each other, in this way, both of them began to laugh! Later Narada got bashful! He was now expressing his "great" self-pity and sorrow. Did he become a foolish or an ignorant person, after having got the "Darsan" of the Lord, in this way? Or after getting the knowledge about the unthinkable opulence of our Lord, did Narada get the awareness of our Lord's "highest reality" Divine form of Shri Purushottama? Or did Narada understand that all this is "illusion" (Māya) only? If Narada had only understood the actions of the Lord in this way (that it is all "Māya"), then his "intellect" will remain always in "nature or worldly" only! If Narada was in the "first state" (foolish and ignorant), then Narada will remain "worldly" only! If he had realized the Lord as Shri Purushottama, then, he would have realized, that it is "Brahman" only, who has

taken all these forms! But Narada did not get any of these three types of "knowledge". He realized that this "action" of our Lord is the way of "Yoga", and he realized, that both the Lord and he were, indeed had similarities. In this way, he got the "Bhāva" that all these actions were due to our Lord's power of "Yogamāya" (illusion). He knew the ways of this "Yogamāya" are always "Divine" in nature. Even then, how was he able to see these Leelas? Removing this doubt, it is said, that whatever "desire" is willed by the Lord of all Yogas, the same only happens i.e. all "actions" happen as per His will only (i.e. our Lord's will). The "Yogamāya" is the celestial deity of all "Yogas", and alternately, the power of our Lord for doing various actions is of many kinds and forms.

Narada understood, through the "middle path" (2nd path as described earlier) and having got determined like this, he established his intellect on this. He did not get understanding more than this. He got the feeling now, that the path of "Prameya" (treating the Lord as the beloved to be sought after) is not "liked" by him and with this view, he decided that he will seek "instructions" only on the basis of "evidence" (Pramaana). Having determined like this, through the next two verses, he "prays" to our Lord. (All this happened, as per the will of our Lord).

विदाम योगमायास्ते दुर्दर्शा अपि योगिनाम् ।
योगेश्वरात्मन्निर्भाता भवत्पादनिषेवया ॥३८॥

अनुजानीहि मां देवलोकांस्ते यशसाप्लुतान् ।
पर्यटामि तवोद्गायंल्लीला भुवनपावनीः ॥३९॥

VERSES 38 and 39 Meaning: "Oh Lord! I am aware, that even the Yogis cannot comprehend the ways

of your Yogamāya! Oh Lord! who is the Aatma of the Masters of Yoga! Through the "Seva" (service) of your holy feet, I have understood, now, the ways of your Yogamāya (38)

"Please give me your order, so that I am blessed to sing your most sacred and universe-purifying Leelas, and go around the Universe. Let this singing of your Leelas confer on everyone the grace of your glory and fame, to make their lives fulfilled, and make them your ideal and sincere Bhakthas." (39)

श्रीसुबोधिनी–ते योगमाया: यथेच्छं प्रवर्तमानस्य तत्तदिच्छापूरिका: विदाम:। इदं ज्ञानं स्वस्यैवासाधारणमिति ज्ञापयितुमाह **दुर्दर्शा अपि योगिनामिति।** कारणपरिज्ञानं योगिनामपि दुर्लभम्। कार्यस्य लौकिक-परिज्ञानात्कारणजिज्ञासैव नोत्पद्यत इति। तर्हि तव कथमुत्पन्नेत्याशङ्क्यायामाह **योगेश्वरात्मन् भवत्पादनिषेवया निर्भाता** इति। योगेश्वराणामस्मदादीनामात्मत्वेन स्फुरितो भवानेव पादभजने हेतुरिति सम्बोधनम्। चरणसेवा तु योगमायापरिज्ञाने हेतु:। अत एतावत्कालं कृता प्रमेयबलभक्ति: एतदर्थपरिज्ञान एवोपक्षीणा जातेति एतन्मतपरित्यागेन कीर्तनमार्गेणेव स्थास्यामीति प्रार्थयते **अनुजानीहीति** देवलोकानिन्द्रादिस्थानानि ते यशसा आप्लुतान् व्याप्तानि उद्गायन् पर्यटामि। भुवनपावनी: लीला: पूर्वसिद्धा एव। एतासामदृष्टानां शास्त्रे प्रसिद्ध्यभावात् एता असम्मता इत्यर्थादुक्तं भवति ।।३८-३९।।

तत्र भगवान् विचारार्थं प्रवृत्तोऽपि अपरिज्ञानात् खिन्नो जात: मार्गमेव परित्यक्तुं वाञ्छतीति निश्चित्य प्रबोधयति **ब्रह्मन् धर्मस्येति।**

SRI SUBODHINI: "I clearly have realized that it is your Yogamāya, which fulfills the various "desires" of the human beings. This realization is unique for me", and with a view to explain this, Narada says, "The knowledge about the ways of your Yogamāya, is very difficult to be attained even by the Yogis – nay, very seldom, they are able to understand. The reason for this

failure to understand, even by the Yogis, is the "worldly" knowledge in them, which prevents them from getting a "desire" to understand the "reason behind every action" (which is your "Yogamāya" only). They never get the "desire" to know this secret, due to their "materialistic" attachments". If the Lord were to ask Narada, "If this is the case, in this world, how did you get the desire to understand My Yogamāya?" Answering this, Narada says, "Oh Lord! You are the Aatma of all the Masters of Yoga! Through this inspiration, I got the idea of serving and worshipping Your holy feet. The reason for this "Seva" being performed by us also is "Your Aatma" only – as You are the indwelling "Aatma" in me!" That is why, Narada has addressed the Lord as "the Aatma of all the Masters of Yoga". The "Seva" or worship of our Lord's holy feet is the reason for getting the full Divine knowledge about our Lord. Up to now the grace of our Lord as "Prameya" (the Lord as the beloved on whose grace, the devotee is fully dependent) got ended (i.e. the power of "Prameya" ceased to operate). Now Narada gave up this path of being fully dependent on our Lord's grace, as the "Prameya" (beloved) and opted to follow the path of "Keertana" (singing the glory of our Lord). For this, he prayed to our Lord. "Please give me your order, that, I visit all the places in this Universe, including the abode of Indra, and sing the glory of your most purifying and "famous" Leelas among everyone. Let me go round to all these places, in this way. However, due to the "secret" nature of these hidden Leelas of the Lord, and due to the "lack" of specific mention (fame) in the scriptures, these "Dwaraka Leelas" of our Lord will remain a "secret" for ever (i.e. Narada will sing only about the Leelas, which have happened earlier).

On thinking about this further, our Lord realized that Narada, without being able to realize the "principles" of this path (of Prameya), is now determined to "leave" this path. Hence, out of gracious compassion, as Narada was unhappy due to his inability to understand, our Lord, through the next verse, makes him understand.

श्रीभगवानुवाच–

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता ।
तच्छिक्षयँल्लोकमिमास्थितः पुत्र मा खिदः ॥४०॥

VERSE 40 Meaning: "Our Lord Krishna told, "Oh Brahman! I only am the instructor, doer and approver of Dharma! Hence, with a view to make everyone understand the rules of righteous conduct, I also remain practicing all these duties pertaining to an ideal "Dhārmik" conduct. Oh! My dear son! Please do not have sorrow or unhappiness."

श्रीसुबोधिनी–केवलकथने वेदादौ क्रियाप्रवेशाभावे लोको न मन्यत इति धर्मस्याहं कर्तापि यदि क्रियमाणस्यानुमोदनं न कुर्यां वचनाचरणादिभिः, तदापि लोको न प्रवर्तेतेति तस्य धर्मस्यानुमोदिताप्यहम्। अतो लोके धर्मप्रवृत्त्यर्थं तच्छिक्षयन् लोके धर्मं ग्राहयन् इमं लोकमास्थितः। अयं भावः समाश्रित इत्यर्थः। इति स्वकृतस्य नानाविधधर्मस्याभिप्रायो वर्णितः। ननु त्वद्वञ्चनार्थं माया प्रदर्शितेति पक्षं निवारयितुं सम्बोधनमाह **पुत्रेति**। लीलायाः तत्त्वापरिज्ञानान्माखिद। तत्त्वं तूक्तमिति ॥४०॥

ततस्तस्य दृष्टं दर्शनानन्तरमध्यवसायं च श्लोकद्वयेनाह **इत्याचरन्तमिति**।

SRI SUBODHINI: "If I were to remain only as an "instructor and speaker" of "Dharma", and not practice the same, in My daily life, then the people will never follow My instructions, nor will they follow the rules of Dharma or righteous conduct! Hence, I practice all

these rules of right conduct, in letter and spirit, scrupulously, and I am the "approver" of them also. I am very eager that, in this world, the rules of Dharma should be always practiced and upheld. Hence I teach and instruct this Universe on this, and also live in this world, practicing these "human" rules of conduct, properly and fully. That is why, I have accepted this "Bhāva" (nature) of being a "human" being!"

The Lord, in this way, explained all His various actions and the "reasons" behind them. By calling Narada as a "son" (Putra), our Lord made Narada realize that the "Leelas which I have shown to you, here at Dwaraka, are not "illusory" (Māyik,) but I have enacted all the Leelas for the purpose of educating the people of this Universe. You have not been able to understand this "principle", and due to this lack of knowledge, you are, indeed, unhappy. Please do not be unhappy, as I have now told you the "principle" behind My Leelas."

After Narada saw, and what he did later, is being told in the following two verses.

श्रीशुक उवाच–

इत्याचरन्तं सद्धर्मान्पावनान्गृहमेधिनाम् ।
तमेव सर्वगेहेषु सन्तमेकं ददर्श ह ॥४१॥

कृष्णस्यानन्तवीर्यस्य योगमायामहोदयम् ।
मुहुर्दृष्ट्वा ऋषिरभूद्विस्मितो जातकौतुकः ॥४२॥

VERSES 41 and 42 Meaning: "Shri Sukadeva said, "In this way, Narada saw "THE ONE ONLY", our Lord Shri Krishna, doing and performing the purifying duties of an ideal householder, and practicing the sacred rules of Dhārmik conduct in all His houses." (41)

"On seeing, again and again, the wonderful origination of the Yogamāya of our Lord, whose power is limitless, Narada got astonished and got utterly amused and joyful." (42)

श्रीसुबोधिनी–सतां त्रिविधानां सर्वविधान् धर्मान् गृहमेधिनां पावनान् पवित्रकरान्। एवं चेत्कश्चिदाचरति भगवानाचचारेति, तदा पवित्रो भवतीति। अतोऽनन्तमूर्तिं तमेव सर्वगेहेषु सन्तं ददर्श। ततो यज्जातं तदाह **कृष्णस्येति**। अनन्तानि वीर्याणि यस्येति। लीलयैवं **स्त्रीषु** स्थितिः, न तु वस्तुतः। यतोऽयं सर्वशक्तिः। तत्रापि योगमायायाः महानुदयोऽयम्। न कदाप्येवं दृष्टः। अतो धर्मधर्मिणोरलौकिको भावो दृष्ट इति विस्मितः। पुनर्दर्शने जातकौतुकश्च जातः ॥४१-४२॥

SRI SUBODHINI: An ideal householder, with a view to attain the goals of Dharma, Artha and Kaama, follows various rules of Dhārmik conduct, with a view to purify himself and his actions. Our Lord now showed the "ideal" way to perform them. When an ideal householder follows these rules, he becomes "purified and sacred". In this way, Narada saw THE ONE AND ONLY LIMITLESS LORD AT ALL THE HOUSES!

Afterwards, whatever happened is being told. Our Lord has "valour" which has no limits, and all this, our Lord does as a "Leela" or "play"!. As He is omnipotent, He is able to enact all these actions as a "play" (Leela), but which look "real"! Here also, at Dwaraka, all these Leelas have been enacted due to the "inspiration" of our Lord's power of "illusion" (Yogamāya). In this way, Narada had never seen the Lord, before, on any occasion. Hence, he saw, the "super-natural" nature (Bhāva) of both "Dharma" and "Dharmi" (ruler of righteous conduct, and it's performer or practitioner). Due to this, he began to get great "wonder". Once again,

he had the "Darsan" of the Lord, and thinking about all these, he got joyful also!

इत्यर्थकाभधर्मेषु कृष्णेन श्रद्धितात्मना ।
सम्यक् सभाजितः प्रीतस्तमेवानुस्मरन्ययौ ॥४३॥

VERSE 43 Meaning: "In this way, our Lord Shri Krishna, who has sincere interest in Dharma, Artha and Kaama, now worshipped Shri Narada, in a proper and total way, so that Narada will get pleased. Narada, in turn, remembering the love, glory and greatness of our Lord, began to go."

श्रीसुबोधिनी–ततः सादरदर्शनानन्तरमर्थकामधर्मेषु श्रद्धितात्मना भगवता **सम्यक् सभाजितो** ब्राह्मणबुद्ध्या ऋषिबुद्ध्या च यथेष्टं भोजनादिना सन्तुष्टः तमेव भगवन्तमनुस्मरन् ययौ। न तु प्रमाणबलमाश्रित्य ॥४३॥

एवं नारददृष्टां भगवल्लीलामुपपाद्योपसंहरति **एवं मनुष्यपदवीमिति**।

SRI SUBODHINI: Narada got "Darsan" of the Lord with great honour! Later, our Lord Shri Krishna, who is deeply committed to Dharma, Artha and Kaama, made Narada very happy, with a view to worship Narada as a noble Brahmin and sage, with delectable food and others. He worshipped him in this way. Later, Narada, remembering our Lord Shri Krishna began his return journey..

Narada had the desire to give up, following the path of "Prameya", but our Lord did all the loving honour and reception to Narada, from the point of the power of "Prameya" only, and not on the basis of the power of "evidence" (Pramana) in which Narada had established his intellect and faith. THIS SHOWS CLEARLY OUR LORD'S GRACIOUS COMPASSION TO HIS DEVOTEES – THAT HE ALWAYS BLESSES THE DEVOTEE WITH HIS "BEST", WHATEVER IS THE "BLEMISH" ON THE PART OF THE DEVOTEE!

In this way, after describing the Leelas of our Lord, which Narada had seen at Dwaraka, this story is being concluded through the next verse.

एवं मनुष्यपदवीमनुवर्तमानो नारायणोऽखिलभवाय गृहीतशक्तिः।
मेनेऽङ्ग षोडशसहस्रवराङ्गनानां सव्रीडसौहृदनिरीक्षणहासजुष्टः॥४४॥

VERSE 44 Meaning: "Narada now got determined in his mind that our Lord Shri Krishna, who has now taken to follow the path of the "human" being, for the sake of redemption of everyone, and after having taken (accepted) all the capacities and powers, is none other than Sri Narayana only!; this Lord Shri Krishna, who is being served by 16,000 "best" wives through their bashfulness, friendship and smiles, is none else than Shri Narayana only!"

श्रीसुबोधिनी–तद्धर्माणामनाचरणे तत्तदनुसर्पणं न भवतीति मनुष्यपदवीमनुवर्तमानः षोडशसहस्रवराङ्गनानां सव्रीडादिभिर्जुष्टो मेने। मनुष्यपदव्यामप्यागतः मूलरूप एवेति ज्ञापयितुमाह **नारायण** इति। तस्यैवंकरणे किं प्रयोजनमित्याशङ्क्याह **अखिलभवाय गृहीतशक्ति**रिति। सर्वेषामुद्भवार्थं सात्त्विक्यः शक्तयः सर्वाः संगृहीताः। तत्र मनुष्येषु धर्माप्रवृत्तौ सर्वेषामुद्भवो न भवतीति तथा करणम्। **अङ्गेत्य**प्रतारणाय सम्बोधनम्। अष्टमहिषीणां न विवाद इति नरकासुरपरिगृहीतानामेव षोडशसहस्रवराङ्गनानामिति वरशब्देन तत्तद्वास्यो व्यावर्तिताः। अन्या वा गोप्यः संगृहीताः। व्रीडापूर्वको योयं सौहृदनिरीक्षणविशेषः तत्पूर्वको हासः तेन जुष्ट इति। त्रिविधो भावो निरूपितः तामससात्त्विकादिभेदेन ॥४४॥

एवं रमणमुपसंहृत्य लौकिकीयं लीला धर्मार्थिभिर्न श्रोतव्येति शङ्कां वारयितुं फलश्रुतिमाह **यानी**ति।

SRI SUBODHINI: If the Lord Himself, were not to show, by actually practicing the ideal rules of conduct pertaining to the three goals of human life viz. Dharma,

Artha and Kaama, then, no one, in this world, will practice them likewise. Hence, the Lord, out of compassion to this world "acted" in this way, by practicing all these rules of conduct properly and gave "instructions" on this to all human beings. He, as a "human" being is being served and enjoyed by 16,000 wives, with their bashfulness, friendship and smiles! Why did He take up this human form? – although He is Shri Narayana only, despite having taken a "human" form and doing all his Leelas in this way! Being Shri Narayana, why did He take a "human" form? Answering this, it is said, by our Shri Mahaprabhuji – ONLY FOR THE SAKE OF REDEMPTION OF EVERYONE – our Lord, for this purpose, has taken all His Sātwik powers and has manifested Himself, in a "human" form. Usually a "human" being does not practice, by himself, the ideal rules of "Dhārmik" conduct. And due to this failure on his part, the human being can never be redeemed. Hence, the Lord, with a view to show and instruct, by His own example, practiced all the rules of conduct properly, and showed to everyone, as to how to lead this ideal life!

"Oh friend! – by addressing like this, it is said, that there is no "cheating" in this". Here, there is no reference to the 8 principal wives of our Lord. Hence reference is made only to the 16,000 wives brought by the Lord from Narakasura. The word "Vara" has been used to describe the servant maids, who were also brought from there, or it may refer to the other "Gopis" too! The Lord has been referred to, in this verse, as enacting His Divine Leelas, with these wives, who were bashful and looking at our Lord with their loving eyes and soft smiles. In this way, He was served by these 16,000 wives

– thus showing the three "Bhāvas" (nature) of their service viz. Tamas, Rajas and Sātwika "Bhāvas" (natures).

Thus, after concluding the description of the Divine Leelas of our Lord, a doubt may arise in the mind of people, that the true votaries of Dharma should not listen to these "worldly" Leelas of our Lord. With a view to remove this doubt, through the next verse, the result of hearing this story is being explained (Phalasruti).

यानीह विश्वविलयोद्भववृत्तिहेतुः
कर्माण्यनन्यविषयाणि हरिश्चकार ।
यस्त्वङ्ग गायति शृणोत्यनुमोदते
वा भक्तिं लभेत भगवत्यपवर्गमार्गे ॥४५॥

VERSE 45 Meaning: "These extraordinary Leelas have been enacted by Shri Hari, who is the cause for the origination, protection and destruction of this Universe. No one else can enact these type of Leelas. Or one should realize that all these Leelas have been enacted by Shri Hari for Himself only! Oh friend! Those humans, who sing the glory of the Leelas, hears them and approves of them, they will certainly attain pure Bhakthi to our Lord, which is the sure path to Moksha (liberation)."

श्रीसुबोधिनी–सर्वविधकर्मकरणे भगवतो हेतुमाह। विश्वस्य विलयः। उद्भव उत्पत्तिः, वृत्तिः स्थितिः, तेषां हेतुः। अत एवानन्यविषयाणि कर्माणि चकार। नह्यन्यो जगदुत्पत्त्यादिहेतुर्भवति, लीलायां च नान्यं प्रवेशयति, किन्तु स्वयमेव तत्र तत्राविष्टः तथा करोति। अतो नान्यो विषयः। विशेषलीलायाः प्रयोजनं हरिरिति। अतो य एतां लीलां गायति, स्वत एवानन्देन कीर्तयति वा, अन्यैर्गीयमानां शृणोति, असन्निहितः संन्निहितो वा, कालान्तरे कथावसाने वा, अनुमोदते, श्रोतृवक्तृकथाः, सः भक्तिं लभेत, भगवति पूर्णपुरुषे।

भक्तेरन्यत्र विनियोगाभावायाह **अपवर्गमार्ग** इति। मोक्षे नान्यो मार्गोऽतीत्यर्थः ॥४५॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे एकोनसप्ततितमोध्यायः ॥६९॥

SRI SUBODHINI: Whatever our Lord does, there is always an "inner" reason for such actions. Hence, the "reason" for enacting all these Divine Leelas, in the thousand of houses, is being told.

Firstly the reason is the "creation, preservation and destruction" of this Universe.

Secondly the Lord has enacted His "actions", which NO ONE ELSE CAN HOPE TO DO! Hence, He is the only ONE who is the CAUSE FOR ALL THIS! No one else can create, preserve or destroy this Universe. Hence no one else can become the "reason and cause" for this "action" either! Our Lord dos not make anyone enter into His Leelas. But He Himself enters into everyone, everything and in every place and enacts His Leelas, as per His desire, will and the situation.

Thirdly, everything is our Lord's "Leela" (play) only. In fact His "Leela" (play) is the "Kaaryam" (task) and OUR LORD IS THE CAUSE! In this way, both the "task" and the "cause" are different – but it is done by our Lord, only who is "ONE". Hence the "subject matter" (Vasthu) is ONE! AND ONE ONLY!

Fourthly, this entire Universe is our Lord's Divine form only! And the cause for this is OUR LORD ONLY! Hence, it is said here, in the verse that, "the reason and cause for all these "special" Leelas is Shri Hari only". Due to this, the result of hearing this story is being described. He who hears this story, or sings the same, he will attain great "bliss", and will sing our Lord's glory

by himself! He who listens to this singing of our Lord's glory sung by others, or listens by sitting near or far, or listens to this story later, or at the end of the "story-telling" session, or approves and appreciates the stories as told by the "hearers" (Srota) or "the speakers" (Vakta), HE WILL ATTAIN TRUE BHAKTHI TO OUR LORD WHO IS SHRI PURUSHOTTAMA, WITH HIS "TOTAL PURUSHA" DIVINE NATURE! This "devotion" is useful to attain "Moksha" or liberation also. There is no other way to attain "Moksha" or liberation, without resorting to this path of Bhakthi or without attaining this sincere Bhakthi, to our Lord.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 69th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं-सप्ततितमोध्यायं॥

CHAPTER 70, CANTO 10, SRI BHĀGAVATAM.

सात्त्विकानां निरोधे तु प्रमेयबलतः पुरा ।
षड्भिः सर्वे निरुद्धास्ते साधनेनोच्यतेऽधुना ॥१॥

KĀRIKA 1 Meaning: "In the first 6 chapters (64 to 69), our Lord blessed the "Sātwika" devotees with Nirodha, through His power of being "Prameya". (The Lord, who loves, and who is to be sought after). Now, in this chapter, He will bless "Nirodha" through "efforts" (Saadhan) on others, and this will be told."

षड्भिरेव तथाध्यायैर्धर्मोऽत्र भगवत्कृतः ।
कारितश्च, द्विरूपो हि वर्ण्यतेऽन्यनिषेधने ॥२॥

KĀRIKA 2 Meaning: "In this division of chapters of "Nirodha", through 6 chapters, the tasks completed by our Lord have been described, in two ways (forms) by negating the "others"."

तत्रैकविंशेत्वध्याये धर्मो हि भगवत्कृतः ।
निरूप्यते यतो लोका जाता हरिपराः स्वतः ॥३॥

KĀRIKA 3 Meaning: "Here, again, in this chapter, the task completed by our Lord is being described, through which, this Universe became devoted to our Lord Sri Hari."

सर्वान् धर्मान् विशेषेण तत्तद्भेदेन चैव हि ।
पूर्वाध्याये निरूप्यैव ह्याह्निकं ह्यत्र रूप्यते ॥४॥

KĀRIKA 4 Meaning: "In the first 6 chapters (64 to 69) after describing all the "virtues" and their "special differences", in this chapter, our Lord's "daily" routine (Dharma) is being described."

तेनैव शुद्धचित्तास्ते राजानः सात्त्विकास्तथा ।
प्रपन्नाः सर्वथा कृष्णे प्रयोजनमिदं मतम् ॥५॥

KĀRIKA 5 Meaning: "Due to the daily routine (of Dharma) of our Lord, the "Sātwika" kings became of "pure mind", and came to surrender to our Lord Shri Krishna. This is the result."

अन्यथा ह्याह्निको धर्मो निष्प्रयोजनतां व्रजेत् ।
सभायां गमनं चैव रक्षां सूचयति क्षतात् ॥६॥

एवं पूर्वाध्यायैः भगवता प्रमेयबलमाश्रित्य सर्वे आत्मसात् कृताः, इदानीं धर्मादिसाधनैर्भगवानात्मसात्करोति, तत्र प्रथमं भगवत आह्निको नित्यो धर्मो निरूप्यते, ततो धर्मपरस्य यत्कृत्यम्, तत्कालनिमित्तकमेवेति अरुणोदयावधि पूर्वाह्णकृत्यं सर्वं निरूपयति अथेति।

KĀRIKA 6 Meaning: "If these kings had not surrendered to our Lord, after attaining purity in their mind, our Lord's doing His "daily" routine (Dharma) will be a waste! There is indication of their coming to the assembly of Shri Krishna, with a view to save themselves from being killed, as they were warriors (Kshatriya). By doing like this, they have protected their duties as "warriors".

In this way, our Lord, through 6 chapters, resorting to His own power as "Prameya" (the Lord who loves and acts) made "everyone" as "His own". Now, through His preference of "righteous action" (Dharma) and other "efforts", He makes others as "His own" i.e. He blesses them with Nirodha and takes them under His care, through their "surrender". In the first instance, the daily "Dharmik" routine of our Lord is being described. Later, the "actions" of those, who are wedded to "Dharma", which are within the control of "time" (Kaala) are being described. All the activities, which happen, in our Lord's household, till the rise of dawn, is being described, through the next verse.

श्रीशुक उवाच–

अथोषस्युपवृत्तायां कुक्कुटान् कूजतोऽशपन् ।
गृहीतकण्ठ्यः पतिभिर्माधव्यो विरहातुराः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "The wives of our Lord, who were embracing our Lord, with their hands, on the rise of dawn, on listening to the morning wake up call of the cocks, realized that, now, their beloved Lord will get up, and they will suffer separation from Him! They became very unhappy at this, and began to curse the cocks."

श्रीसुबोधिनी–अवान्तरप्रकरणभेदप्रतिपादकोऽयमथशब्दः। **उषस्य**-रुणोदये। **उपवृत्तायामा**रब्धप्राये। चतस्रो घटिकाः प्रातररुणोदय उच्यत इति धर्मार्थकामानां आवृत्तिर्भगवता क्रियत इति ज्ञापयितुं कामपराणां **स्त्री**णां धर्मासहिष्णुत्वमाह **कुक्कुटान् कूजतोऽशपन्नि**ति। तत्र हेतुः। पतिभिः कृष्णैर्गृहीतकण्ठ्यः। ननु गार्हस्थ्ये भोजनवत् भोगस्यापि नियतत्वात् प्रातः कालसूचककुक्कुटटशापः कथमिति चेत्। तत्राह **विरहातुरा** इति। तत्र हेतुः **माधव्य** इति। माधवस्य स्त्रियः। मायाधव इति स्वविश्लेषमात्रेणैव लक्ष्म्याः

सम्बन्धसम्भवात्, अतो विरहः सम्भावित इति, प्राप्तफलानां साधने द्वेषो युक्त इति, भगवत्कृतधर्मस्य च सात्त्विकनिरोधपरत्वात्सम्बद्धानामिच्छामात्रेणैव निरोधः सिद्ध इति कुक्कुटशापो युक्तः ॥१॥

ननु कुक्कुटादयो वा किमिति भगवदनभिप्रेतं कुर्वन्तीत्याशङ्क्यायामाह **वयांस्यरूरुवन्निति।**

SRI SUBODHINI: The word "Atha" (now) indicates the beginning of a "different" topic. The four hours of the early morning are collectively known as the "dawn". The dawn had set in Dwaraka. Now the Lord will carry out His duties of Dharma, Artha and Kaama i.e. He will start to complete His daily "routine" of Dharma. Our Lord is now waking up. This "action" of our Lord, undertaken to discharge His duties, was not to the liking of His wives, as the Lord will get up and go away from them! The "cocks" who were giving the "wake-up" call, were now cursed by these wives, who were at that time, embracing the Lord, with their hands entwining His neck. They now understood, that these cocks have announced the arrival of the "dawn" through their sound! They became anxious, that they will loose the nearness of the Lord, who will go away from them. Hence, they all cursed the cocks. What was the "sin" of these cocks, which made the wives of our Lord Shri Krishna curse them? The "sin" was, that the "noise" made by these cocks made our Lord Mādhava get up and leave these wives! These wives understood, that our Lord is the consort of Goddess Laxmi, and He will go back to her, with whom, He has His eternal relationship! – and they will suffer "separation" from the Lord, and this "fire" of separation from the Lord will "burn" them up! This is indeed appropriate, from their point of view!

Our Lord had got up with a view to discharge His daily "Dharma", which would bless His Sātwika devotees with Nirodha. Due to this only, the "Sātwika" devotees will get this blessing, by their mere desire to have this blessing from the Lord. In this way, the "others" giving a curse to the cocks is deemed as appropriate, from their point of view.

Why did the "cocks" make noise, which was not welcomed by the wives of the Lord? – as per the next verse.

वयांस्यरूरुवन् कृष्णं बोधयन्तीव बन्दिनः ।
गायत्स्वलिष्वनिद्राणि मन्दारवनवायुभिः ॥२॥

VERSE 2 Meaning: "On the bees humming away their songs, having become joyful through the soft blowing wind of the Mandāra flower forest, the birds woke up and began to make their noises, like the court singers, with a view to wake up our Lord Shri Krishna."

श्रीसुबोधिनी–वयसामपि पक्षिणां भगवल्लावण्यामृतप्राप्तिरभीष्टेति स्वार्थमेते बोधयन्ति। तथा सत्यपराधो भवेदिति शङ्कां वारयितुं दृष्टान्तमाह **बन्दिन इवेति**। तेन प्रबोधने अधिकृता अपि पक्षिण इति सूचितम्। ननु बहिरङ्गा एते भगवदभिप्रायमज्ञात्वा कथं नित्यं बोधयन्तीत्याशङ्क्यायामाह **गायत्स्वलिष्विति**। ये ह्यन्तरङ्गाः अलयः भगवदभिप्रेतं ज्ञात्वैव गायन्ति। न च स्वभावादेव वयांस्यरूरुवन्नित्याशङ्क्यनीयम्। यतः अनिद्राणि। तत्रापि निद्राभावः सहेतुक इत्याह **मन्दारवनवायुभिरिति**। आमोदेनाकृष्टचित्तानि देवताधिष्ठानाच्च साक्षाद्भोगेऽप्यशक्तानि। अत आकाङ्क्षाया विद्यमानत्वात् अनिद्राण्येव ॥२॥

एतत्सर्वस्त्रीणां न भविष्यतीत्याशङ्क्य मुख्याया रुक्मिण्या अप्येतदित्याह **मूहूर्तमिति**।

SRI SUBODHINI: These birds also wake up our Lord Shri Krishna, with a view to fulfill their desires.

They desired, that if Lord Shri Krishna got up, then, they will be able to drink the nectar of His exquisite beauty. With this "selfish" interest in their mind, they made their "noises". Was this an offence on their part? This doubt is removed, by our Shri Mahaprabhuji, by citing the words, used in this verse viz. "like the court singers" – like these singers have been given the "rights" to wake up the kings! In the same way, the Lord had given the "rights" to these birds, to wake Him up! These birds were "externally oriented", and without knowing the will and desire of our Lord, how are they making their "noise" and waking up the Lord also daily? Answering this, it is said, that the "intimate" bees, sing only, after knowing the "mind" of our Lord (i.e. the Lord wants to wake up). At this time, the bees wake up, and on their humming their sweet songs, the birds also wake up, and make their noise. In this way, they do not make the "noise" on their own! The humming of the bees signals the end of the night, and the rise of the dawn! Then, they decide that, they should make their "noise". The soft blowing wind wafting over the beautiful Mandāra flower forest, and the joy generated by it, had made these birds, not sleep at all. Moreover, as they were the celestial deities in the form of these birds, they were also not capable of enjoying among themselves (as they had come to serve our Lord), and as they were eager to have the ""Darsan" of our Lord, they were always awake with this "desire", uppermost in their mind!

Why, all these wives did not regard this "dawn" as blissful? (which, the birds thought of) – as per the next verse.

मुहूर्तं तं तु वैदर्भी नामृष्यदतिशोभनम् ।
परिरम्भणविश्लेषात्प्रियबाह्वन्तरं गता ॥३॥

VERSE 3 Meaning: "Rukmani who was embraced through the hands of our beloved Lord Shri Krisnna, knew that, "I will be separated from my beloved Lord" – due to this, she did not regard the holy "Brahma Muhurta" (the early holy dawn time) as holy or "best" at all."

श्रीसुबोधिनी–**तं** प्रसिद्धं ब्रह्मसम्बन्धिनम्। **तु**शब्देनान्यथापक्षं व्यावर्तयति। ननु लक्ष्म्या अवतारः कथमेवमवददित्याह **वैदर्भी**ति। दर्भाभावेन कर्मराहित्यमुक्तम्। अतिशोभनमपि सर्वोद्बोधकत्वात्सर्वपुरुषार्थसाधकत्वाच्च। तथापि **नामृष्यत्**। तत्र हेतुः फलानुभव इत्याह **प्रियबाह्वन्तरं गते**ति। तादृश्याः परिरम्भणविश्लेषः अनङ्गीकारे हेतुः ॥३॥

एवं सर्वासामनभिप्रेतत्वे तद्वश्यश्चेद्भगवानपि नोत्तिष्ठेदिति तन्निराकरणार्थं भगवत उत्थानपूर्विका सर्वा क्रिया निरूपयति **ब्राह्मे मुहूर्ते** इति।

SRI SUBODHINI: The beautiful "time" in the early hours of the dawn is related or belonging to "Brahman" (the highest absolute truth). Rukmani is the incarnation of Goddess Laxmi. Even then, why does she say like this? Answering this, it is said, that, in spite of being the incarnation of Goddess Laxmi, she is hailing from "Vidarbha" i.e. she got originated in this place, where, the most important ingredient for performing all the Vedic rituals viz. the Kusa grass (Darbha grass) is not available! Due to this, in Rukmani, there is the absence of discipline in "actions", (Karmanishta) pertaining to the Vedic nature. The "time" was so very auspicious i.e. the early hours of the dawn, which awakens everyone, and which blesses everyone with all the four main goals of one's life! But Rukmani, now, did not regard this "holy

beautiful time" as "beautiful" at all – as she was at that time, enjoying the embrace of our Lord's hands, ` and she knew that this "dawn" will cheat her of continuous bliss from our Lord's embrace! Hence, for her, this time was not the "best" at all!

In this way, the "Brāhmik early dawn" (Brahma Muhoortha) was disliked by all the wives of our Lord Shri Krishna. If the Lord, was under the control of these wives, then, He would also not get up. But this was not the case. Hence, whatever "actions" our Lord did, after getting up at this holy time, is being mentioned, through the next verse.

ब्राह्मे मुहूर्त उत्थाय वार्युपस्पृश्य माधवः ।
दध्यौ प्रसन्नकरण आत्मानं तमसः परम् ॥४॥

VERSE 4 Meaning: "Our Lord Shri Krishna got awakened in the "Brahma Muhoortha" (between 3.30 am to 5.30 am), and in the first instance, did the ritual of "Aachamanam" (purifying the 12 parts of the body, through the chanting of our Lord's holy name). later, with a serene mind, He did meditation of His "Aatma", which is beyond all the Tamas (darkness)."

श्रीसुबोधिनी–उत्थानं निद्रापगमलीला शय्यातो वा। ततो वार्युपस्पर्शनम्। हस्तादिप्रक्षालनमात्रमिति केचित्। स्नानमित्यपरे। आचमनमात्रमिति सिद्धान्तः। ध्यानस्यापि शुद्ध्यर्थमेव क्रियमाणत्वात्। अन्तःशुद्धिलीलां कृत्वैव बहिःशुद्धिलीला कर्तव्येति, यथाद्यस्नानेन शौचम्, स्नानान्तरेण च धर्मः, तथा ध्यानेऽपि ज्ञातव्यम्। ननु पूर्णो भगवान् बोभूयमानस्वरूपः परमानन्द एव, अन्तःकरणाद्यभावात् कथं प्रणिधानं कृतवानित्याशङ्क्याह **माधव** इति। लक्ष्मीं शक्तिं स्वीकरोतीति। मधुवंशे चावतीर्ण इति। यथैषा लीला, तथा ध्यानमपीत्यर्थः। प्रसन्नानि करणानि इन्द्रियाणि यस्येति शुद्धसत्त्वस्य सर्वत्राविर्भावः सूचितः। तत आत्मानमेव दध्यौ। 'अथ योऽन्यां देवतामुपास्त'

इति आत्मातिरिक्तदेवतायाः ध्याननिषेधात्। नन्वात्मनः प्रत्यक्षस्य स्फीतालोकवर्तिघटवत् प्रकाशमानस्य किं ध्यानेनेत्याशङ्क्याह **तमसः परमिति**। कालस्याप्यग्रे तमस्तिष्ठति, तस्याग्रे भगवान्। स एव तमोगुण इति केचित्। सत्त्वगुणो बहिरावरणमिव ॥४॥

सर्वस्यैवात्मत्वात् सर्वोपासकानामात्मोपासकत्वमाशङ्क्य केवलमात्मोपासकत्वसिद्ध्यर्थं आत्मानं विशिनष्टि **एकमिति**।

SRI SUBODHINI: He got up from the bed i.e. He enacted the "Leela" of making His sleep "disappear"! Later, HE touched with His hands water. Some people say, that our Lord washed His hands and other parts of His body, with water. Others say, that He took His bath. But in reality, the truth is that, the Lord did only "Aachamanam". Even "meditation" is done only for purification. He, in the first instance, enacted the Leela of "inside purification", later, attended to the "purification" of the outside! Like, before a bath, nature's calls are answered. Then after bathing, spiritual actions such as "meditation" etc. were enacted by our Lord.

OUR LORD IS OF THE NATURE OF THE HIGHEST BLISS (PARMAANANDA SWAROOPA) ONLY. Hence, in reality, He does not have the "inner-mind" and other "human" parts in Him. Then how did He do His "meditation"? Our Shri Mahaprabhuji answering this says, that our Lord is "MĀDHAVA". He has now taken upon Himself the power of Goddess Laxmi, and has taken the incarnation in this family of Madhu. Like all the actions of our Lord, are "Leelas" only, His "meditation" also is a Leela only!

Our Lord had a cheerful "mind and senses". This indicates that at all places, the pure "Satwa" quality was present, through the will and desire of our Lord! Due to

this reason, the Lord meditated on His "Aatma" only – as the Vedas prohibit "meditation" on any other "celestial deities".

Like a "pot" is kept in the outside, when the sun is shining! Why our Lord, who is the ever present "Aatma", has to do this "meditation" or what He will achieve? Answering this, it is said, that, this highest truth is beyond all "darkness", beyond the ken of "time" (Kaala) also, and beyond all these is our Lord Himself! The "Satwa" quality, which the Lord willed now, was taken on by Him, as a "covering" for the outside!

EVERYTHING AND EVERYONE IS "AATMA" ONLY! Then the devotee of any other deity will be also the devotee of "Aatma"? To remove this doubt, and with a view to explain the nature of the attainment of a true devotee of "Aatma", the next verse, describes the virtues and qualities of the "Aatma" and makes us understand the "knowledge of one's own Aatma".

एकं स्वयंज्योतिरनन्यमव्ययं स्वसंस्थया नित्यनिवृत्तकल्मषम् ।
ब्रह्माख्यमस्योद्भवनाशहेतुभिः स्वशक्तिभिर्लक्षितभावनिर्वृतिम्॥५॥

VERSE 5 Meaning: "What is the nature of "Aatma"? This is being explained; that Aatma is self-effulgent! (Swayam Prakāsh). There is nothing comparable to this Aatma! There is only one "bliss" in this "Aatma" on a permanent basis!; the one, who establishes himself in this "Aatma" is redeemed of all his sins! Brahman is it's holy name! Through creation, preservation and destruction, this Brahman originates through it's powers, various attitudes, natures and "Bhāva" – all these are also removed by this Brahman!"

श्रीसुबोधिनी–तदात्मस्वरूपं षड्गुणैश्वर्ययुक्तं ब्रह्मैवेति वक्तुं सप्त विशेषणान्युच्यन्ते। **एकमित्यसहायेन** ऐश्वर्यमित्युक्तम्। **स्वयंज्योतिरित्य**-लौकिकवीर्यम्। **अनन्यमिति** कीर्तिः। **अव्ययमिति** लक्ष्मीः। **स्वसंस्थया** स्वरूपस्थित्यैव नित्यनिवृत्तानि कल्मषाणि यस्येति ज्ञानम्। **ब्रह्मेत्याख्या** यस्येति प्रापञ्चिकसर्ववैलक्षण्येन वैराग्यम्। धर्मिणमाह 'जन्माद्यस्य यत' इति न्यायेन। अस्य जगतः उद्भवनाशहेतुभिः। उद्भवः सत्त्वम्, अभिवृद्धेस्तद्धेतुकत्वात्, नाशस्तमः, हेतू रजः। एताश्च स्वशक्तय एव। तैर्लक्षिता भावाः सात्त्विकादयोऽन्तःकरणस्य तेषां निर्वृतिः अपगतिः, यत्र भावैः सहितं निर्वृतिं चेति वा। अनेन प्रपञ्चकर्ता प्रपञ्चहितश्चेति विरुद्धसर्वधर्माश्रयत्वेन निरूपितम्। अनेन वा वैराग्यम्। **ब्रह्माख्यमिति** धर्मी। आत्मत्वेन सर्वत्र भेदनिराकरणार्थं पञ्चभेदनिराकरणार्थं वा **एक**पदम्। प्रमाणा भावाय स्वयंज्योतिष्ट्वम्। अनन्यत्वं भिन्नधर्मनिराकरणाय। अव्ययत्वं ब्रह्मधर्माणां नित्यत्वाय। साङ्ख्यादिमते अब्रह्मधर्मा एव ब्रह्मणि समागत्य गच्छन्तीति तन्निराकरणार्थमेतदवश्यं वक्तव्यम्। स्वरूपस्थितिश्च संसारात्मवदविद्या-निराकरणाय। **नित्य**पदेन ज्ञानानन्तरनिवृत्तिर्निराकृता। ब्रह्मपदेन सर्वश्रुतिसमन्वयः। सर्वेषां बन्धमोक्षदातृत्वाय विरुद्धधर्माः ॥५॥

एवं भगवत्त्वं भावयित्वा तत्कार्यं च स्वनिष्ठः सन्नपि तां निष्ठां परित्यज्य बहिर्धर्मानेव अन्तस्तथाभूतोऽपि भिन्नप्रक्रमेण कृतवानित्याह **अथेति।**

SRI SUBODHINI: This "Aatma" with the 6 qualities of opulence and others is "Brahman" only. To explain in this way, the 7 specific qualities of the "Aatma" are described.

(1) Our Lord is ONE ONLY! By telling like this, it is explained that, this "Aatma" does not need the support or help of anything or anyone else! – as this "Aatma" is by itself "opulent" (Aishwaryam).

(2) "SWAYAM JYOTI" – The Lord is self-effulgent by Himself! In this "effulgence", our Lord's "virtue and quality" of "Veerya" (valour) is established.

(3)"ANANYA" – There is no one else to match the "virtues and qualities" (Gunas) of our Lord i.e. our Lord is unique and incomparable! This fulfills and substantiates our Lord's quality of "Keerti" (fame).

(4)"AVYAYA" – In our Lord, there is never a "change" (Vikaar). On a permanent basis, He is full of ONE BLISS (Yekarasa). This quality indicates our Lord's quality of "Shree" (wealth).

(5) Our Lord's "Swaroopa" (His Divine self) is holy, and as He is established in His Divine self at all times, He is bereft of any "blemish" (SWAROOPA STHITI).

(6) Our Lord is known as "Brahman". This shows that He is completely different from all the material objects/attitudes (i.e. being the "Aatma".) This denotes our Lord's quality of "detachment" (VAIRAGYAM).

(7) After explaining the "qualities" of the "Aatma", now a description is given about the Lord Himself (Dharmi). As per the aphorism of the Brahmasutras viz. "This Universe has originated from this "Aatma", and the main reason for the origination of this Universe is the quality of "Satwa"; for the purpose of destruction of this Universe, the reason is "Tamas" and for the protection and preservation, the reason is "Rajas". All these three "powers" belong to the "Aatma". These qualities are taken by the inner mind, and all these three types of qualities and the "attitudes" arising out of them, get merged in the "Aatma" (i.e. their final end). In other words, the "joy and bliss" which arise, due to the operation of the "attitudes" (Bhāva), originated by these three qualities, are established in the "Aatma" only.

In this way, after explaining the qualities and the inherent nature of the "Aatma", it is said that "Aatma"

exhibits the "opposite natures" viz. it is the creator of the Universe, but the "created" is not in it! This is the true nature of the "Aatma" (Dharmi). Hence this nature indicates the inherent "detachment" (Vairagyam) of the "Aatma", i.e. "Pravruthi" (action) denotes "doership" and "Nivruthi" (being not in the creation i.e. being beyond) denotes "detachment"! In this way, there is apparent contradiction, but in reality, both are one and the same!

"Brahman" is used to indicate the "Aatma" (Dharmi = He who has the qualities). By using the word of "Aatma", "division" (Bheda) of every type is negated!

By using the word of "ONE" (Yekam), the division of these 5 qualities is totally negated i.e. they are all One only! That, there is no other proof (as the Lord is incomparable) is indicated, through the words used viz. "SWAYAM JYOTI" (self-effulgent). The need for any "evidence or proof" is also negated, through this word! The word "ANANYA" (i.e. there is no other) is used to negate the division in qualities and their "independent" existence. The word "AVYAYA" denotes the nature of "controllership" of the qualities of Brahman (i.e. these qualities of Brahman control and direct everything). That our Lord is established in "His own self" (SWAROOPASTHITI) denotes, that through our Lord only, the "ignorance" (Avidhya) of those attached to the "world" gets destroyed. The word "Nithya" (permanent) indicates, that after the rise of "Jnāna" (spiritual wisdom), the final end takes place. Finally, with the use of the word "Brahman", the "unity and oneness" of all Vedic utterances are substantiated. AS THE LORD IS THE ONE, WHO GIVES BOTH "BONDAGE" AND

"LIBERATION", HE IS HAILED AS HAVING "OPPOSING NATURES" (VIRUDHA DHARMAASHRYA).

Thus, our Lord is unique and ONE and despite being established, at all times, in Himself only (SWANISHTA), He, out of His grace, gives up this state of being in Himself and despite being, in His own self, He, for the sake of "instructing" this Universe, assumes, in a divided way, and exhibits, various qualities! This is described through the next verse.

अथाप्लुतोऽम्भस्यमले यथाविधि क्रियाकलापं परिधाय वाससी ।
चकार संध्योपगमादि सत्कृतो हुतानलो ब्रह्म जजाप वाग्यतः ॥६॥

VERSE 6 Meaning: "The Lord was doing meditation of that Divine self, which is His own Divine self only! Even then, for the sake of "instructing" this Universe, He exhibits His qualities and virtues outside and shows them! Our Lord took bath in "sacred" waters and dressed Himself in "pure" clothes! Later, silently, He performed the various rituals like Sandhyavandanams and others. Later, He performed the "Agnihotra" fire worship. Then He began to, peacefully, chant the holy names of the Lord!

श्रीसुबोधिनी–अम्भसि आप्लुत इति। गोमत्यादावावगाह्य स्नानम्, नतूद्धृतजलैः। **अमलेवाससी परिधाये**ति विशेषणविशेष्ययोर्दूरेसमन्वयः। स्नानेऽपि रात्रिवासःपरित्यागेनामले वाससी परिधाय पुनः स्नात्वामलवाससोः परिधानमाह पुनः स्नात्वामलवाससोः परिधानमाह। **यथाविधी**ति स्नानपरिधानयोः क्रियाकलापे चान्वेति। क्रियाकलापमेव विशेषेणाह **संध्योपगमादी**ति। **वाग्यत** इति सन्ध्यायां मौनं कर्माङ्गत्वेनैव कृतवानिति ज्ञापयति। अर्घ्यदानान्ता सन्ध्या, ततोऽग्निहोत्रहोमः, ततो ब्रह्मजपः गायत्रीमन्त्रजपः। **सत्कृत** इति तिलकावश्यकभूषणादिपरिधानमुक्तम्। एवमेव कृतः धर्मो भवतीति क्रमविधाने

निरूपिते। अरुणकरग्रासात्पूर्वं ध्यानम्, अरुणकरग्रासे स्नानम्, तत: सन्ध्या अर्घ्यान्ता, ततोऽग्निहोत्रम्, तत: जप: सूर्योदयावधि ॥६॥

उदिते सूर्ये तपस्थानम्, तदाह **उपस्थायार्कमुद्यन्तमिति।**

SRI SUBODHINI: It is necessary to take a "complete" bath by actually "submerging" the entire body, in the rivers such as Gomati, and other sacred ones. One should not take a bath near a river, by bringing the river water in receptacles, and while remaining only on the banks of the river. By taking "a total" bath inside the river, one gets fully purified. Our Lord, after taking a bath, in this way, became sacred and pure. Our Shri Mahaprabhuji explains here, that the word "Asale" (pure) is the qualification given to the "Vaasasee" (clothes). One should wear also "pure" clothes, after giving up the clothes worn overnight, even during taking a bath! After the bath, different set of pure and new clothes should be worn, and our Lord, for the sake of "instructing" this Universe, did all these rituals and traditional practices, Himself! He gave up the clothes, worn by Him, during the night, He wore clean clothes and took bath. After His bath, He wore new set of clothes, He performed all the ablutions, such as Sandhyavandanam and during all these rites, He kept silent, as it is essential to observe "silence", while performing these rituals, and non-observance of this "silence" jeopardizes the efficacy of these rites. The "Sandhya" is done till the offering of "Arghya" (sacred water). Later our Lord performed the "worship of fire" (Agnihotra). Then, He chanted the sacred "Manthram" of Gayatri. Later, He put on His Tilak and other embellishments. This is the correct way to perform one's "duty", and the Lord showed the way to do all these rituals, and their order of performance. The

rule is that, one should do "meditation", before the rise of the rays of the sun! After the rise of the rays only, one should take bath, and one should perform "Sandhya" (till the offering of "water") and later, after performing the worship of fire, one should do "Japam" of sacred Gayatri Manthram, till the full rise of the sun. (i.e. between 3.30 am and 5.30 am).

After the "rise of the sun", the morning rituals were completed, and this is explained in the next verse.

उपस्थायार्कमुद्यन्तं तर्पयित्वात्मनः कलाः ।
देवानृषीन् पितॄन् वृद्धान् विप्रानभ्यर्च्य चात्मवान् ॥७॥

VERSE 7 Meaning: "On completing the morning rituals, after the rise of the sun, our Lord, who is always established in His own self, began to worship, His own various "parts" (divisions) viz of the celestial gods, sages, ancestors, old persons and the Brahmins."

श्रीसुबोधिनी–ततो देवर्षिपितृतर्पणमाह **आत्मनः कलास्तर्पयित्वेति**। 'ऋषयो मनवो देवा' इति वाक्यात् भगवत्कला एव। यथा अवयवादीनां पुष्ट्यर्थमवयविना यत्नः क्रियते, एवं कलानां पोषार्थं यत्नः, न तूपास्यत्वेनेति ज्ञापनार्थं **कला**पदम्। 'ततः प्रभृतिपूज्यन्त' इति वाक्यात् लोकशिक्षापरत्वेनापि सिध्यति। **सप्तम** इति पाठे सप्तमो भगवान् षड्विधं देशादिनिरूपितं धर्मं कृतवानिति सूचितम्। कला एव गणयति **देवानृषीन्पितॄन्**इति। वृद्धान् स्वजातीयान् क्षत्रियान्, विप्रान् सर्वानेव। एतेषामभ्यर्चनं गन्धादिभिः। **आत्मवानि**ति। निष्कामत्वमुक्तम्। कामनयाप्येतेषां पूजनसम्भवात्। अग्रेऽप्येतद्विशेषणं सम्बध्यते ॥७॥

ततो गोदानस्य नित्यत्वात्प्रत्येकापेक्षया समुदायस्योत्कृष्टत्वात् समुदाये अलङ्करणं न सम्भवतीति विचार्य अलङ्कारगुणान्निरूपयन् दानमाह **धेनूनामि**ति द्वाभ्याम्।

SRI SUBODHINI: Here the "Tarpan" (offering of "water" chanting holy Vedic verses) was done to the celestial sages, ancestors and others. As per the Vedic saying, the sages, the celestials and the "humans" are "parts" of our Lord only – like for the growth of the "limbs" of a body, the "owner" of the body, puts efforts! These rituals are done for the growth and sustenance of the various "parts" of our Lord. The Lord by using the word "Kala" (part and parcel) has described that, "this "action" of mine is not their worship (by way of seeking their "favours") but designed towards their support, growth and sustenance! Why? Because, I am the Divine Lord, who is having all these "parts" in Me (Kalaadhaari), and I deem it necessary to put efforts for their growth and sustenance!" The Lord also emphasized that, He is doing all these actions, for the sake of "instructions" to this Universe! We may also interpret here, that the 7th principle or virtue is our Lord Himself (Dharmi), who performed all the 6 types of "actions" as designated and required by the place etc. In this way, the various "parts" (Kalaa) of our Lord are being counted. The celestial deities, sages, ancestors, old wise persons (of His own clan and warriors), noble Brahmins and others, were worshipped by our Lord, through fragrant substances.

The word "Aatmawaan" (who is established in His own Divine self only) denotes the "desireless" state of our Lord – i.e. the LORD DID ALL THESE "ACTIONS" WITHOUT ANY "DESIRE". The reason for saying like this, is that this "worship" can be done for the sake of fulfillment of one's desires also. This "desireless" state of our Lord, as "AATMAWAAN", will be related and referred to later also.

It is necessary to do the charity of giving "cows" everyday. Instead of giving just one "cow" in charity, it is considered as "best", when a "group of cows" are given in charity. But it is difficult, while giving a "group of cows" to "decorate and ornament" all the cows in this group properly and fully. Thinking like this, through the next 2 verses, charity of cows who were fully dressed and "ornamented" is being described.

धेनूनां रुक्मशृङ्गीणां साध्वीनां मौक्तिकस्रजाम् ।
पयस्विनीनां गृष्टीनां सवत्सानां सुवाससाम् ॥८॥

ददौ रूप्यखुराग्राणां क्षौमाजिनतिलैः सह ।
अलंकृतेभ्यो विप्रेभ्यो बद्धं बद्धं दिने दिने ॥९॥

VERSES 8 and 9 Meaning: "The Lord gave, in charity, daily, to the well dressed Brahmins, completely ornamented and dressed up cows, with golden horns, with soft nature, ornamented through pearl garlands, giving plenty of milk, having just "married" (i.e. having given birth to it's first child only) with the calf, bedecked with beautiful clothes, with silver banded hoofs – those cows, which were tied in the cattle shed (i.e. not procured from anywhere else). Along with this, silken clothes and "Til" seeds were also given in charity."

श्रीसुबोधिनी–आदौ गावः सवत्साः दोग्ध्र्यः। एतादृश एव समुदाय इति पशूनां भाग्यातिशयो निरूपितः, न हि द्वारकायां कश्चिद्विसदृशादृष्टो भवतीति ज्ञापनार्थमुक्तम्। अन्यथा धेनूनां बद्धता न सम्भवेत्। रुक्ममये सुवर्णमये शृङ्गे यासाम्। रौप्यमयाः अङ्घ्रयो यासां प्रत्येकम्। सुष्ठु वाससी प्रत्येकं यासाम्। **साध्व्यः** शान्तस्वभावाः। पयस्विन्यः बहुदोग्ध्र्यः, गृष्टयः सकृत्प्रसूताः। सर्वासां जीवद्वत्सत्वाय सवत्सानामित्युक्तम्। मौक्तिकानां स्रजो माला यासाम्। पूर्वार्धविशेषणमेतत्। एतादृशीः गाः ददौ। दानक्रियाणां समुदाये बद्धसङ्ख्या सम्बध्यत इति केचित्। समुदाय एव दानमित्यपरे। क्षौमाजिनतिलानां

सहभावः शास्त्रीयः। तदैकमेव विशिष्टं दानं भवति। **अलंकृतेभ्यो विप्रेभ्य** इति देयसमसङ्ख्या ब्राह्मणानां निरूपिता। गोसमसङ्ख्या बद्धसमसङ्ख्या वा। **बद्धं बद्धमित्येव** पाठः। **बद्धं बद्धमिति** वैदिकः शब्दः, स नात्रानुसन्धेयः। तत्रापि बद्धशब्दो बद्धपर्यायः। चतुरशीत्यग्रसहस्राणि त्रयोदशेति केचित्। **तन्नवमे विचारितं निराकृतं च**। तस्माद्गोष्ठपर्यायो बद्धशब्दः। अत्र च विशेषसङ्ख्या उपयोगाभावः। अयुतलक्षादीनामेव नित्यदाने उपयोगाच्च। **दिने दिने**, न तु गार्हस्थ्ये। नापि वर्षे प्रतिगृहमिति। उपक्रमे बहुवचनस्योक्तत्वादध्यवसेयम् ॥८-९॥

ततो नमस्कारादिकमाह **गोविप्रेति**।

SRI SUBODHINI: The cows, which the Lord had in His cowshed had calves and were also giving plenty of milk. Through this, the very special "luck" of these cows, belonging to our Lord, has been indicated. This is told also, in this way, to convey the fact, that in Dwaraka, nothing untoward ever happened. The qualities of the cows are mentioned here. Their horns were golden (plated) with silver hoofs, bedecked with beautiful clothes, and they were of peaceful and mild nature! They gave a lot of milk, and they had their first delivery only, and all their claves were alive. On their necks, there were garlands made of pearls. Such types of cows, were given by our Lord gave as "charity". Some say, that the Lord gave always "groups" of cows. It is also said, that there is a tradition that, along with the cows, silken clothes and Til seeds are also usually given in charity. Then only this "charity" is considered as the "best" one! Reference has been made to the "well-dressed" Brahmins, and their numbers have not been told. The purport of this is, that the number of Brahmins were also, as much as the number of cows given.

Some say that, our Lord gave in charity 13,084 cows! This has been referred to in the 9th canto of Shri Bhagavatam. The purport of all this is, that our Lord gave in plenty, such cows to the Brahmins, as part of His householder's duties. He gave in this way, from each of His 16,000 houses – and in view of this, in a year, all the houses could not get figured (as there as only 365 days in a year).As such, we have to conclude, that counting the number of cows given in charity will be impossible. Hence the "plural" used in the words "cows" denotes their "countless numbers".

After giving charity, our Lord did His "prostrations". This is described through the next verse.

गोविप्रदेवतावृद्धगुरून् भूतानि सर्वशः ।
नमस्कृत्यात्मसम्भूतीर्मङ्गलानि समस्पृशत् ॥१०॥

VERSE 10 Meaning: "Realising that the cows, Brahmins, the celestial gods, old persons and all other beings have got originated from Himself only, our Lord, prostrated to all of them. Later He touched auspicious materials (like the cow, gold etc.)."

श्रीसुबोधिनी–गावो हविर्विप्रा मन्त्राः देवताश्च त्रितयं मिलितं यागो भवतीति क्रमो निरूपितः। वृद्धाः सर्वे सभासदः। गुरवः कर्मोपदेष्टारः। सर्वश इति शिष्यप्रशिष्यादिसहितान्। एतेषां नमस्कारे हीनता भवतीति शङ्कां निवारयति आत्मसम्भूतीरिति। एते सर्वे सम्भूतिरूपाः। यथा स्वयं स्वपादक्षालनं करोति, तद्वदित्यर्थः। ततो मङ्गलानि सम्यगस्पृशत्। गोहिरण्यादीनि मङ्गलानि ॥१०॥

धर्मपरिष्कारमुक्त्वा धर्मिपरिष्कारमाह **आत्मानं भूषयामास**ेति।

SRI SUBODHINI: The cows, the offerings to the fire (Havi), the Brahmins, the Manthras (incantations) and the celestial deities – all these constitute the most

important ingredients for a sacrifice (Yagna). After this, reference is made to the old wise persons of our Lord's assembly (Sabha) and the teachers (Gurus), who give advice on the "actions" (both "worldly" and "Vedic") to be performed – our Lord did prostrations to them, along with their disciples and the disciples of the latter! Then He "touched" auspicious materials (such as the cow, gold etc.). Will our Lord be considered as of "lower category", due to His prostrations to all these persons? This doubt is removed by our Shri Mahaprabhuji by saying, that "all these forms (persons) were our Lord's power and His "manifestation" only." Like by washing one's own feet, no one attains the status of a "lower category" – as one's own feet belong to oneself only. – In the same way, our Lord was seen prostrating to His own "manifestations", only, as HE IS THE ONE WHO REALLY HAS BECOME THIS ENTIRE UNIVERSE.

After describing the glory of His actions, through the next verse, the "glory" of our own Lord, is being described.

आत्मानं भूषयामास नरलोकविभूषणम् ।
वासोभिर्भूषणैः स्वीयैर्दिव्यगन्धानुलेपनैः ॥११॥

VERSE 11 Meaning: "Our Lord, who is the most beautiful "ornament" (jewel) of this Universe, now bedecked His own "Aatma" with clothes, ornaments and Divine fragrance."

श्रीसुबोधिनी–स्वस्य सच्चिदानन्दं रूपं देहं भूषयतीति पक्षं व्यावर्तयितुमात्मपदम्, किन्त्वात्मानमेव। अध्यासादात्मपदं शरीरेऽपि वर्तते जीवेषु, न तु भगवतीति। भूषणस्य प्रयोजनमाह नरलोकविभूषणमिति। न हि स्वार्थंमलङ्करणं करोति। निरतिशयानन्दत्वात्। किन्तु जगतो भूषणं तद्रूपं जगच्च लौकिकोत्कर्षमपेक्षते। अतो यथा भूषणसंस्कारे भूषितः संस्कृतो

भवति, एवं जगद्भगवता संस्कृतमित्यर्थः। पूर्वपरिधानीयवस्त्राद्यपेक्षया भिन्नान्येतानीति ज्ञापयितुं भूषणकरणानां नामतो निरूपणमाह वासोभिरिति। कञ्चुकोष्णीषादिभिः भूषणरूपैः स्वीयैः असाधारणैः मकरकुण्डलादिभिश्च। दिव्यो गन्धो यस्य एतानि अनुलेपनानि बहुविधानि। ततः सर्वाभरणभूषितः ॥११॥

SRI SUBODHINI: Our Lord, by bedecking Himself with clothes, ornaments, Divine fragrance and others, "beautified" His "Aatma" only, and not His "body". But this word "Aatma" is also used to denote the "body", through "ignorance". But this applies to "Jeevas" only, and not to our Lord. Hence, the correct meaning here, is that the Lord has decorated His Divine "Swaroopa" (form) as SAT- CHIT–AANANDA (truth – consciousness – bliss). That is why, a specific reference is made to "Aatmanam" (His Divine transcendental self). The purpose of this "decoration" is being told here. Our Lord is not beautifying His "body" with all these materials – as he is the most blissful Divine Lord, who is incomparably beautiful! He does not need to make Himself happy by wearing all these ornaments and other beautifying substances as HE IS BLISS HIMSELF! But He has become this Universe i.e. it is the Lord's form, which is being seen, as this form of this Universe, and this "form" is desirous of feeling joyful and happy, in the "worldly" way! Hence, like the purified and well-made ornaments and dresses make a person look beautiful, in the same way, this Universe also, has been so very well made and purified (beautified) by our Lord. In this way, He dressed and bedecked Himself to make this Universe beautiful. The dresses, which He now wore were different from the ones, which He was wearing earlier. To describe this difference, their "names" are

mentioned viz. dresses like Kanchuka, Ushnisha and His extraordinary earrings viz. the earrings of the fish type (MAKARA KUNDALAM) were worn by our Lord, along with Divinely fragrant perfumes and substances were applied by Him, on His holy body! In this way, He beautified His "Aatma", with various ornaments and dresses.

अवेक्ष्याज्यं तथादर्शा गोवृषद्विजदेवताः।
कामगं सर्ववर्णानां पौरान्तः पुरचारिणाम् ।
प्रदाप्य प्रकृतीः कामैः प्रतोष्य प्रत्यनन्दत ॥१२॥

VERSE 12 Meaning: "The Lord saw His face in Ghee, on the mirror and got "Darsan" of the cows, bulls and the celestial gods. He fulfilled the desires of the inmates of His harem and His citizens in a secret "hidden" way, and He became very happy, through this joy and happiness of everyone."

श्रीसुबोधिनी–आत्मानं तेजोमयं कर्तुमाज्यावेक्षणं कृतवान्। तेन सर्वं एव लोकदृष्ट्या रोगादयो निवृत्ता भवन्ति। ततः कान्तियोगार्थमादर्शं दृष्टवान्। गोवृषद्विजदेवतानां च दर्शनं कृतवान्। अत्र देवा देवालयस्थाः। ततो लौकिकोचितदानमाह कामगमिति। कामं गच्छति पूरयति प्राप्नोतीति वा कामगाः मनोहरा विषयाः, सर्वेषामेकं न भवतीति ज्ञापयितुं सर्ववर्णानां मुख्यानां गौणानां चेत्युक्तम्। **पौरान्तःपुरचारिणामिति**। लौकिकप्राधान्यार्थमुक्तम्। साक्षात्तेषां दानं तेषामभीष्टं न भवतीति गोप्यार्थं **प्रदाप्येत्युक्तम्। प्रकृतीः**। मन्त्रिणः अन्तःपुरस्त्रियो वा। कामैः प्रतोष्य ततस्तत्कृतां पूजां प्रत्यनन्दत ॥१२॥

ततो भोगं वक्तुं मुख्यत्वात्ताम्बूलादिस्वीकारमाह **संविभज्येति**।

SRI SUBODHINI: To make Himself "strong", He saw His own face in a bowl of "Ghee" – this "action" negates the origin of any disease caused by the "bad

looks" (Nazar) of the people! Later, for the sake of "attractive brilliance" of His face, the Lord saw the "mirror"! Then he had the "Darsan" of the cow, the bull and the celestial gods in the temples. Later He gave charity as per the requirements and traditions. Everyone does not desire the same object. Hence reference is made for the charity being done to cater to the needs of the big, small, and also the persons in the city, and in the harem. But the Lord arranged for the charity to be given, not through His own hand, but through others, so that the people, who accept these objects in charity do not feel small. That is why, the word "given" (Pradaapya) has been used here. Reference is made to the ministers, and also the women of the royal household. All these persons, were given, whatever they wanted by way of objects/materials. The main purpose of this "giving" was to make everyone happy and joyful. Through this charity and reception given to so many persons, it is said here, that the Lord also became very happy1

Afterwards, with a view to explain our Lord's "relaxation", reference is made to His partaking betel leaves (Paan) etc. through the next verse.

संविभज्याग्रतो विप्रान् स्रक्ताम्बूलानुलेपनैः ।
सुहृदः प्रकृतीर्दारानुपायुङ्क्त ततः स्वयम् ॥१३॥

VERSE 13 Meaning: "Our Lord, after giving garlands, betel leaves and fragrant appliances to the Brahmins, to His friends, ministers and to His wives, accepted all these, for His own use."

श्रीसुबोधिनी–अग्रतः प्रथमं विप्रान् संविभज्य विप्रेभ्यो दत्त्वा स्रक्ताम्बूलानुलेपनानि। सर्वैः सर्वेषां संविभागः। लौकिकदाने सुहृदः प्रथमाः, प्रकृतयः मन्त्रिणः, ततो दाराः। यद्यपि प्रथमं स्वस्योपयोगः, तथापि संविभागः

सर्वेषां प्रथम एव। भगवदुपभोगानन्तरं पदार्थोत्पत्त्यसम्भवात्। अतः पश्चात्स्वयमुपायुङ्क्त। शिष्टस्य सेवकगामित्वात् ॥१३॥

ततस्त्रैलोक्यरक्षार्थमुद्यतस्य सुधर्मायां गमनं निरूप्यते **तावत्सूत** इति चतुर्भिः।

SRI SUBODHINI: In the first instance, the Lord gave to the Brahmins garlands, betel leaves, and fragrant materials for application. Later, He gave all these to everyone else. In this way, at first, He gave to His friends, later to His ministers, and then to the ladies. Usually, a person takes all these materials for one's own use, in the first instance. But our Lord did not do this. The reason was, that after the use made by our Lord, no object can remain as "balance" or "leftover". Hence, the Lord gave away, in the first instance, to everybody, as per the above order and later, He accepted these objects for Himself! Noble and great souls make their servants and others eat first (or gives them first) and then only, eat later. In this way the "Sevakas" (servants) are always kept happy.

In this way, after finishing the "morning" part of the daily routine (duty), for the sake of safeguarding the 3 worlds, our Lord got ready to go to the "Sudharma" assembly hall. This is being described through the next 4 verses.

तावत्सूत उपानीय स्यन्दनं परमाद्भुतम् ।
सुग्रीवाद्यैर्हयैर्युक्तं प्रणम्यावस्थितोऽग्रतः ॥१४॥

गृहीत्वा पाणिना पाणिं सारथेस्तमथारुहत् ।
सात्यक्युद्धवसंयुक्तः पूर्वाद्रिमिव भास्करः ॥१५॥

ईक्षितोऽन्तः पुरस्त्रीणां सव्रीडप्रेमवीक्षितैः ।
कृच्छ्राद्विसृष्टो निरगाज्जातहासो हरन्मनः ॥१६॥

सुधर्माख्यां सभां सर्वैर्वृष्णिभिः परिवारितः ।
प्राविशद्यन्निविष्टानां न सन्त्यङ्ग षड्भयः ॥१७॥

VERSES 14, 15, 16 and 17 Meaning: "In the meantime, our Lord's charioteer Daaruka, brought His chariot drawn by Sugreeva and other horses. He did his "prostrations" to the Lord, and stood there" (14)

"Our Lord took hold of Daaruka's hands and along with Sathyaki and Uddhava got up this chariot, like the blazing sun rises on the Udayachala mountain" (15)

"The ladies of the harem, who, with very great difficulty had left our Lord, saw our Lord now, with eyes full of bashfulness and intense love, and the Lord, enrapturing their mind with His beautiful smile, came out of the harem" (16)

"Our Lord, accompanied by all the prominent Yadavas, now, entered the Sudharma assembly hall, where, those who sat never felt the pangs of hunger, thirst and other usual human requirements" (17)

श्रीसुबोधिनी–परमाद्भुतमिति। वैकुण्ठात्समागतरथव्युदासः, किन्तु धर्ममयो रथः, स तु सङ्कर्षणोपकारी। अश्वाः सूतश्च त एवेत्याह **सुग्रीवाद्यैर्हयैर्युक्तमिति।** अनिरुद्धप्राधान्यात्**सुग्रीवाद्यैरित्युक्तम्।** प्रणामः पूर्वस्माद्वैशिष्ट्यद्योतकः, अग्रे तूष्णीमवस्थानं कार्यस्य लौकिकत्वाभावाय। ततः अप्रेरितोऽपि भगवान् सारथेः पाणिं पाणिना गृहीत्वा रथमारुहत्। तस्य क्रियाशक्तिः स्वक्रियाशक्त्या निबद्धा, अन्यथा धर्मप्रेरकोऽन्यथा प्रेरयेत्। पूर्वाविशिष्टत्वात्। **तं रथमारुहदिति। भगवदारूढो धर्मः सर्वत्र सुस्थिरो भवतीति तमित्युक्तम्।** रक्षारूपा क्रियाशक्तिः। भक्तिश्च साधनत्वे धर्मे ग्राह्येति **सात्यक्युद्धवसंयुक्त** इत्युक्तम्। उद्धवो भक्तिः अधिकारिणामेव प्रकाशको भविष्यतीत्याशङ्क्य दृष्टान्तमाह **पूर्वाद्रिमिव भास्कर** इति। प्रातः सर्वेषामेव प्रबोधो भवति, न केवलमधिकारिणाम्। ततो धर्मे कामनिवृत्तिमाशङ्क्य

तन्निराकरणार्थमाह। **ईक्षितोऽन्तःपुरस्त्रीणामिति**। **स्त्रीणामिति**। षष्ठीबहुवचनं न केवलं दर्शनमात्रम्, किन्तु तासां सम्बन्ध्यपि भगवानिति द्योतयति। ज्ञानद्वारा सम्बन्धः। आन्तरः बाह्यो निवर्तक इति ज्ञाने त्रैविध्यमाह **सव्रीडप्रेमवीक्षितैरिति**। व्रीडा तामसी, प्रेम राजसम्, वीक्षितं सात्त्विकमिति। ततो भावेन बद्धः। 'ये यथा मां प्रपद्यन्त' इति न्यायेन। तासामपेक्षया स्वच्छन्दं धर्मपरता न भविष्यतीति तासां निर्बन्धाभावमाह **कृच्छ्राद्विसृष्ट** इति। कष्टेन ताभिर्विसृष्टः, धर्मानुरोधान्निर्गच्छत्विति विचारितः। ततो निरगात्। **जातहास** इति। तासामपि धर्मानुरोधमालक्ष्य हास्यम्। न हि **स्त्रीणां** कामादुपरतिरस्ति। तथापि धर्मपरताप्यासां मा भूदिति ज्ञापनार्थं धर्मपरत्वम्। **हरन्मन** इति निरोधार्थम्। अन्यथा लोके धर्मे वा चित्तमासक्तं भवेत्। भगवान् विसृष्ट इति। **सुधर्माख्यामिति**। सुष्ठु धर्मो यत्रेति नाम्नैव धर्मपरत्वं सिध्यति। सभा स्वभावतोऽपि धर्मनिर्णयस्थानम्। **सर्ववृष्णिभिः परिवारित** इत्येकमत्यम्। तस्यामाधिदैविकधर्मत्वज्ञापनार्थम्। कालधर्मातिक्रममाह **यन्निविष्टानामिति**। यत्रोपविष्टानां षड्ऊर्मयो देहादिधर्माः आवश्यका अपि न सन्ति, तत्रानावश्यकाः सुतरामेव न भविष्यन्तीति अर्थादुक्तम् ।।१४-१७।।

एवं सुधर्मामाहात्म्यमुक्त्वा तत्रोपवेशने धर्म एव केवल इत्याशङ्क्य सच निर्बन्धात्मक इति सुखोपवेशनमाह **तत्रोपविष्ट** इति।

SRI SUBODHINI: The chariot of our Lord is wonderful. By saying like this, it is indicated, that this chariot did not come from our Lord's Sri Vaikuntam! But this chariot was the symbol of "Dharma" or righteousness. This chariot always aided Sankarshana, as the latter needs always the aid and assistance of an army, horses etc. To emphasize the importance of our Lord's Divine form of Aniruddha, the horse "Sugreeva" has been referred to. The inner meaning of the word "Sugreeva", is the absence of the qualities of "Rajas" and "Tamas", and hence, this "chariot" with the "Sugreeva" horse is very useful to establish and protect the cause of "Dharma". This chariot is capable of, like an army,

destroying the enemies and in this way, was useful to our Lord, for the destruction of "Adharma" or unrighteousness.

The charioteer Daaruka, came and prostrated to our Lord. This action of the charioteer exhibits the "greatness" of the situation. Later he will keep quiet, and this is not a "worldly" action. Without even telling, our Lord caught hold of the hand of the charioteer with His hand, and got up on to the chariot. The Lord, in this way, joined His own "power of action" (Kriyasakthi) with the power of action of the charioteer. If this was not done by our Lord, then the Lord would have, as the "inspirer" for righteous (Dharmik) actions, inspired to do the "action" in a different way! This will also come in the way of our Lord's getting into the chariot for the specific purpose of destroying the wicked persons! Why? Because, as the Lord got in first, His "Dharma" as the Lord of the Universe, got firmly established in the chariot. That is why, the word "Tam" (He) is used. In other words, this will convey, that our Lord has now got upon the chariot of "Dharma", and it is certain, that only "Dharma" will be protected and "unrighteousness" (Adharma) will be destroyed. Our Lord's power of action is the symbol of "protection" (Raksha) and "security". It is also appropriate to take the assistance of Bhakthi, as the instrument. Hence our Lord took Sathyaki and Uddhava with Him. Uddhava is symbolic of "Bhakthi".

Will the Lord become "seeable" only by those, who will "deserve" to see Him? This doubt is removed by giving an example. Like in the early hours of the dawn, when the sun rises, then everyone wakes up i.e. not only those, who have a "right or deserve" to get up! In other words, on seeing the "brilliance" of the sun, everyone begins to get busy with their own tasks.

Will it be, that the Lord will forget His love for His wives, as He is now engaged in a "Dharmik" duty? Not at all. Here the wives have been referred to as not only seeing our Lord, but as our Lord was intimately related to them (as husband), the relationship of these women, with our Lord, through "Jnāna" (spiritual knowledge) is emphasized. "Jnāna" is referred to as the "inside", the "outside" and the "releasing" – in three ways, we need to explain this properly. These ladies has "bashfulness", and this quality is "Tāmasi". Their "love" for our Lord is "Rājasi", and their "Darsan" of our Lord is "Sātwik". In the Gita, the Lord has told "He who surrenders to Me, with whatever attitude, I too, in turn, respond to this devotee with the same attitude". As per this statement of our Lord, the Lord will not be able to do "His duty", if these ladies had insisted on His continued companionship with the Lord. Hence, to enable our Lord to do His Dhārmik duty, these wives, with "great difficulty" allowed our Lord to go away from their "harem". They knew that the Lord was going away to do His "duty of Dharma" and hence, they decided to let Him go! Our Lord in turn came out smilingly – as He got "laughter", seeing the "attachment to Dharma" of His wives! Usually the ladies are never satisfied with their desires being ever fulfilled, but the Lord smilingly, decided to bless them with "Nirodha", and took away their minds to Himself. If this was not done by the Lord then, these wives may get attached to either to their "duties", or become "worldly" by nature!

Our Lord came to the Sudharma assembly hall. From the very name of this assembly, we can deduce, that only the best of "righteousness" (Dharma) will prevail here, and by its very nature, righteousness and justice

were decided on various issues discussed. Our Lord was accompanied by all the Yadavas. This shows, that the Yadavas had only one "aim". With a view to explain that, in this assembly, there was the prevalence of the Divine and celestial "Dharma", it is said, that here, the action of "time" (Kaala) was powerless and ineffectual i.e. it cannot undo, what the Lord will decide! Moreover there was another glory for this "hall", i.e. those who sit in this hall, will never experience hunger or thirst, and the other "bodily" requirements. When such very "essential" objects are not required, there is no question of any other "desire" raising it's head here, in the mind of anyone!

After explaining the "glory" of this Sudharma hall, it is said, that everyone who would sit here will be Dharmik only. In fact they are forced to be "Dharmik"! Through the next verse, their "sitting" in comfort with our Lord is being explained.

तत्रोपविष्टः परमासने विभुर्बभौ स्वभासा ककुभोऽवभासयन् ।
वृतो नृसिंहैर्युदभिर्यदूत्तमो यथोडुराजो दिवि तारकागणैः ॥१८॥

VERSE 18 Meaning: "Our Lord was seen seated, as the "best" among the Yadavas in a magnificent throne, made the quarters and every place "brilliant", with His "Tejas" and "Kaanti" (the power of His beauty and enchanting attraction). He now was looking like a lion king, brilliant among the Yadavas – like the shining moon, among the stars in the sky!"

श्रीसुबोधिनी–तत्र सभायाम्। तत्रापि मध्ये भगवदुपवेशनस्थानं परमासनम्। प्रान्ते पश्चिमभागे कुड्यसमीपे राज्ञः स्थानम्, मध्ये तत्सम्मुखे भगवत्स्थानमिति विमर्शः। सभासदां मध्ये भगवतोऽनुप्रवेशं निवारयितुमाह **स्वभासा ककुभोऽवभासयन्निति**। तत्र सामर्थ्यं **विभुरिति**। राज्ञो

मुख्यत्वादभानमाशङ्क्याह **बभाविति**। सभाधर्मेण देवधर्मेण वा तथात्वमाशङ्क्य **स्वभासेति**। अप्रधानेनापि प्रधानभानं सम्भवतीति तन्निराकरणार्थं दश दिश एवोक्ताः। नतु तत्रत्या एव केवलाः। अनेन सभया भगवद्भानं निवारितम्। एवं तर्हि **सभासदामप्रयोजकत्वमेव** स्यादित्याशङ्क्य निराकरोति **वृतो नृसिंहैरिति**। तेषामागन्तुकत्वं निराकरोति **यदुभिरिति**। अन्यथा नृसिंहाः परशुरामव्यासादयो भवेयुः। तुल्यतामाशङ्क्याह **यदूत्तम** इति। तेषामेकत्र निवेशनमात्रं भगवतस्ततोऽप्युत्तमत्व एव स्यात्। नतुनियामकत्वम्। ततो धर्म एकमुखो न भवेदिति तेषां पतिर्भगवानिति **दृष्टान्तेन** निरूपयति **यथोडुराज** इति। **दिवीत्या**धिभौतिकं निवारितम्, यथा देवरूपम्। ग्रहनक्षत्राणामपि केनचिदंशेन तुल्यतापोषकत्वं चास्तीति **तारकागणैरित्युक्तम्**। **उडुराज** इत्यनेन स्वकीयानां तदधीनत्वमुक्तमेव। ॥१८॥

ततो धर्मफलमिव वदन मनसः परितोषार्थमाह **तत्रोपमन्त्रिण** इति।

SRI SUBODHINI: In this assembly hall, our Lord sat on a beautiful and high pedestal throne. Usually the king occupies a higher place on the "west" side of any hall. It was in the middle of this side, and the Lord entered the hall, after all others had occupied their seats. Our Lord's "entry" is being stated, that, the Lord, through His "Tejas" (brilliance) illuminated all the sides and quarters. Many members of this assembly came behind the Lord also. Our Lord only has this power of making all the sides "brilliant", as He is hailed as "Vibhu" – who is omnipotent and all capable!

In an assembly, the king is the most important person. But here, our Lord was being seen as more "brilliant" than everyone else. Was our Lord looking "brilliant" only, due to the august presence of the Sabha, or due to the influence of the celestial "Dharma" or quality? Not at all. The verse refers to "His own brilliance" (SWABHAASA) i.e. our Lord was not looking

"brilliant" due to any other external reason (viz. the glory of the assembly or due to the "celestials") but He was "brilliant" due to His own inherent "Tejas" (brilliance). Not only this, it is said in this verse, that not only everyone seated in this assembly got "illuminated", but all the sides and quarters were "illuminated" by the "brilliance" of our Lord! He was being accompanied by the Yadavas, like a lion king is accompanied by other animals! The reference is also made to "Nrisimha" – our Lord's incarnation of Shri Narasimha (lion-man), who was looking very brilliant!

As the reference is made here to the Yadavas only as "lion hearted", we can safely conclude, that they are not compared to Parasuraama, Vyasa and others. Our Lord is the "best" among the Yadavas, although the Lord and all the other Yadavas, will now sit together in one place only. But our Lord is "higher" than all of them and, in fact, He has the power to control and direct them! Our Lord was the "Master" (Swāmi) of the Yadavas. This is being further explained through an example. Refuting the "physical" nature of our Lord's presence (i.e. the Lord is not merely "physical" only), the example of the brilliant moon among the countless bright stars is being told. Like the stars are under the control of the moon, as the moon is the master and Lord of these stars! In the same way, our Lord was also the Swāmi and master of His own "Yadava" people!

Later, by telling the "result of doing one's duty" (Dharma), through the next verse, the actions done for making the "mind" joyful are being described.

तत्रोपमन्त्रिणो राजन्नानाहास्यरसैर्विभुम् ।
उपतस्थुर्नटाचार्या नर्तक्यस्ताण्डवैः पृथक् ॥१९॥

VERSE 19 Meaning: "There (in the assembly), the artists and jesters made our Lord happy through their enacting various humorous anecdotes! The teacher of dancing and the dancing girls, served our Lord, through different kinds of dance performances."

श्रीसुबोधिनी–उपमन्त्रिणः कौतुकिनः। **राजन्निति** ज्ञापनार्थं सम्बोधनम्। नानाविधा हास्यरसाः। लौकिकीभाषेयं धर्मे चित्तोद्वेगनिवारणार्थमुक्ता। विभुत्वादप्रेरिता अपि तथा उपतस्थुः। न केवलं हास्यरसा एव, किन्तु शृङ्गारादयोऽपि विभावादिभिः प्रकाशिता इत्याह **उपतस्थुरिति**। **नटाः** रसाभिनयनकर्तारः शुद्धस्वाङ्गप्रदर्शकाः। **स्त्रियो** नर्तक्यः लास्यप्रदर्शिकाः। उभयविधा अपि सभात्वात् ताण्डवैरेव पृथक् पृथक् उपतस्थुः। **नरा नार्य** इति वा पाठः ॥१९॥

भगवतः सभायां गमनमुत्सवरूपमिति ज्ञापयितुं वाद्यमाह **मृदङ्गे**ति।

SRI SUBODHINI: "Oh king!" – this addressal by Shri Sukadeva, is to indicate, that the king would know as to what usually happens in a royal assembly. There were artists, who had come there to show their proficiency in their respective "arts".

They all came near to our Lord, and, with a view to make the Lord happy, showed various types of "humorous" anecdotes/performances. It is not right to deal with the performance of one's duties, with an agitated mind! Hence, it was found necessary to arrange these "lighthearted" performances, so that everyone becomes joyful and peaceful. Although, our Lord did not inspire them to perform all these (as He does not require them), but He allowed them to perform all these, as He is "Vibhu", as HE is "all-capable" and omnipotent! Not only "humorous" episodes were enacted, but these artists also enacted every other type of "emotion" (Bhāva) e.g. love etc. The "actor" (Nata) is one, who is able to

originate "relish" in the minds of people, through "acting". Here reference is made to the ladies, who please everyone, through their dances. As this is the royal assembly, both, male and female dancers came there to perform their respective dances, arts etc.

Our Lord's coming to the assembly is symbolic of a "festival" (Utsav). To describe this, through the next verse, the playing of musical instruments are mentioned.

मृदङ्गवीणामुरजवेणुतालदरस्वनैः ।
ननृतुर्जगुस्तुष्ठुवुश्च सूतमागधबन्दिनः ॥२०॥

VERSE 20 Meaning: "The Sutas, the Maagadhas and the royal musicians, began to dance, while playing Mridanga, Veena, Muraja, flute, conch and Taala! They were also singing and doing the "praise" of our Lord."

श्रीसुबोधिनी–षड्विधानां स्वनैः सह ननृतुर्जगुस्तुष्टुवुः। स्तोत्रे नटादयो नात्यन्तमभिज्ञा इति सूतादीन्निर्दिशति **सूतमागधबन्दिन** इति ॥२०॥

लौकिकोत्सवमुक्त्वा तस्य धर्मफलत्वं ज्ञापयितुमाह **तत्रस्था ब्राह्मणाः केचिदिति**।

SRI SUBODHINI: Along with the sounds made by these musical instruments, the Sutas, Maagadhas and the royal musicians were seen dancing, singing and doing the "praise" (Stuti) of our Lord. The dancers and actors do not know the appropriate way of singing the "praise" of our Lord; hence the "praise" was sung by the Sutas, the Maagadhas and the royal musicians!

After explaining these "worldly" (Loukik) "festivities", the result of this "Dharma" is being explained through the next verse.

तत्रस्था ब्राह्मणाः केचिदासीना ब्रह्मवादिनः ।
पूर्वेषां पुण्ययशसां राज्ञां चाकथयन्कथाः ॥२१॥

VERSE 21 Meaning: "There were countless Brahmins, who were devoted to the knowledge of Brahman, seated there, and they began to narrate the story of the previous kings, who had glorious and auspicious fame (due to their noble deeds)."

श्रीसुबोधिनी–ते हि सभासदः सभायामधिकृताः धमनिर्णयार्थम्, यतो ब्रह्मवादिनः सर्वज्ञाः। अन्ये हि धर्मं न विदुः। **केचिदिति** साधारणाः, न तु वसिष्ठादयः। धर्मः परम्परागत एव कर्तव्य इति तादृश एव भगवता क्रियत इति ज्ञापयितुं ब्राह्मणैस्तथा निरूप्यत इत्याह **पूर्वेषां पुण्ययशसामिति**। इक्ष्वाकुप्रभृतीनां धर्मे यादृशं वर्तनम्। पुण्यं यशो येषामिति लोकेऽप्यविगीतानाम्। चकाराद्ब्राह्मणादीनामपि कथाः धर्मोपयुक्ताः अकथयन्। यतो धर्मवार्तैव सभायाम्, नत्वन्यवार्तेति ज्ञापितम् ।।२१।।

यदर्थमेषा धर्मकथा निरूपिता, तं सात्त्विकानां निरोधं निरूपयितुं प्रस्तावनामाह **तत्रैकः पुरुष** इति त्रिभिः।

SRI SUBODHINI: In this assembly, there were noble Brahmins, who were devoted to the knowledge of Brahman (the highest truth), seated, and who were asked by the Lord to finally decide on the issues of Dharma and justice in all matters. They were "Sarvajna" or omniscient! They were given this authority by our Lord, and made the members of this assembly. Others are not fully aware of the tenets and rules of "Dharma". There were many others, seated in this assembly, who were only "ordinary" persons. Like the sage Vasistha, it is necessary to protect and follow "Dharma" in the traditional way, and for this sake, our Lord also followed this ""hoary" tradition. These wise and noble Brahmins were aware of the rules of Dharma, and they were "blame-free" in this world. These Brahmins now began to tell the stories from the lives of the kings, who had adorned this "family lineage"; who were "blemish-free", and whose

sacred fame has spread, far and wide – like king Ikshwahu and others. These Brahmins began to tell their "life-events" of noble "Dhārmik" deeds. In this "Dharma" assembly, only "Dhārmik" matters/issues will be discussed, and other types of discussions are always avoided. This is the purport.

This description, up to now, on the "Dharma" (duty) aspect of our Lord, has been done with a view to bless the "Sātwika" devotees, with Nirodha. Now, in the next 3 verses, this is being told.

तत्रैकः पुरुषो राजन्नागतोऽपूर्वदर्शनः ।
विज्ञापितो भगवते प्रतीहारैः प्रवेशितः ॥२२॥

स नमस्कृत्य कृष्णाय परेशाय कृताञ्जलिः ।
राज्ञामावेदयद्दुःखं जरासन्धनिरोधजम् ॥२३॥

ये च दिग्विजये तस्य संनतिं न ययुर्नृपाः ।
प्रसह्य रुद्धास्तेनासन्नयुते द्वे गिरिव्रजे ॥२४॥

VERSES 22, 23 and 24 Meaning: "Oh king! There came a person, who was not seen before at all! Such an unknown person came. He made a prayer to our Lord to enter the palace and the gatekeepers allowed him to come in, on getting our Lord's permission" (22)

"He, with folded hands, prostrated to the Lord Shri Krishna, who is the highest absolute Brahman. Later, he narrated the sorrow of those kings, who have been imprisoned by Jarāsandha" (23)

"Those kings, who did not surrender to Jarāsandha, during his "victory march" undertaken to conquer newer territories, numbering 20,000, were kept by him imprisoned, forcibly, in the fort of Girivraja" (24)

श्रीसुबोधिनी–धर्मेणालौकिकप्रकारेण निरुद्धाः, बहिः जरासन्धद्वारा च उपायान्तरान्निवृत्ताः भगवन्तमेव विज्ञापयामासुः। तथापि भगवान् लोकन्यायेन लीलां करोतीति निश्चित्य दूतं प्रेषितवन्तः। तस्यागमनं निरूप्यते। **एकः** असहायः। **पुरुषः** समर्थः। सम्बोधनं ज्ञापनाय। अपूर्वं दर्शनं यस्येति अदृष्टपूर्वः। भिन्नप्रक्रमार्थं निरूपितः। स पूर्वं दौवारिकैर्विशेषेण ज्ञापितः। राजधर्मा एते। ततो भगवताभ्यनुज्ञातः प्रतीहारैः। प्रवेशितः बहुभिरेकः। नीतिरेषा। तस्य कृत्यमाह **स नमस्कृत्य** इति। कृष्णाय, न तु राज्ञे, अलौकिकत्वात्। तत्र हेतुः **परेशाय**। कालादृष्टादीनामपि नियामकाय। न हि राज्ञा कालादयो निवारयितुं शक्याः। **कृताञ्जलिरिति**। दूतस्यापि सात्त्विकत्वं निरूपितम्। राजत्वाद्दुःखानुभवः। अत एव जरासन्धनिरोधादेव उत्पन्नं दुःखं भगवते आवेदयत्। भगवद्भक्तानां दुःखमनुचितमित्याशङ्क्य भक्तिविरुद्धधर्मसम्भवात् तेषां दुःखमिति वक्तुमभिमानमाह **ये च दिग्विजय** इति। नृपत्वात्सम्यङ्नतिं नम्रतां न ययुः। न तु भगवदीया इति। भगवद्विमुखो जरासन्ध इति। अतोऽन्तर्यामिप्रेरणाया प्रसह्य तेनैव रुद्धाः द्वे अयुते गिरिव्रजे आसन्। अहन्तायाममतायाश्च चतुर्दश चतुर्दश स्थानानीति सहस्रशः शतशश्च तेषां वृत्तय इति विंशतिसहस्राध्यष्टशतानि च सङ्ख्या भवति। अष्टशतान्युपसंहारे निरूपितानि। गिरीणां व्रजो यत्रेति कूटवत् पर्वताः परितो दुर्गत्वाय निरूपिताः ॥२४॥

दूतस्तेषां वचनान्याह **कृष्ण कृष्णेति** षड्भिः।

SRI SUBODHINI: Though our Lord had blessed these kings in His own "supernatural" way, our Lord does all His Leelas as per the rules of this world. Hence the Lord, now made these kings to send a messenger to Him, with a view to pray to Him to get themselves, released from the prison of Jarāsandha. This messenger came now, alone, and he had no support or help. The word "Purusha" denotes that, although helpless, he was efficient and capable. "Oh king!" – this addressal by Sri Sukadeva of the king, was done with a view to make him understand, that this messenger was unknown, and was not seen before, or he had never come before too! At

first, he came and humbly requested the gatekeepers of the palace for permission from the Lord, for their coming inside the palace. This is the royal system i.e. a person should visit the king in this way only. After coming inside, he prostrated to our Lord. He had come in, after getting the permission of our Lord. He did not prostrate to the king. This messenger was not a "worldly" person. He was a "supernatural" person. He prostrated to our Lord Shri Krishna, as our Lord is the controller of "time" (Kaala) and everything else in this Universe. The messenger knew that our Lord Shri Krishna was the highest truth and the king, there in this assembly, is not capable of conquering the "bondage and control" by "time" (Kaala) over everyone! i.e. ONLY OUR LORD SHRI KRISHNA CAN UNDO THE ACTION OF "KAALA" (TIME).

The messenger did the prostration, and with a view to do his prayer, folded his hands and stood up. This showed that this messenger was Sātwik. Being a king, he had suffered much, and he now told the immense sorrow of the kings, who had been imprisoned by Jarāsandha. IT IS NOT APPROPRIATE FOR THE DEVOTEES OF OUR LORD TO GET SORROW IN THEIR MIND. But this messenger had sorrow. Why? These kings had sorrow, which is against the rules of true and pure Bhakthi to our Lord, and the reason for this was that when Jarāsandha undertook his "victory march", many kings surrendered to him. But many other kings did not surrender to Jarāsandha, as they belonged to our Lord, as they will surrender only to our Lord. This messenger was a king, and as he belonged to our Lord, he did not surrender to Jarāsandha. Jarāsandha was always against our Lord Shri Krishna. He had, as inspired by our Lord,

(as the indwelling Aatma – ANTARYAAMI) had imprisoned 20,000 kings, and had forcibly taken them to the fort at Girivraja and had kept them there, in bondage! The two negative qualities of "Ahanta" (ego) and "Mamata" (mine and meum) have 14 places each (i.e. where they breed, grow and manifest), and both of them have one thousand one hundred thoughts each, as their products! By calculating like this, the total figure comes to 20,800. the remaining 800 persons will be referred to, at the time of concluding this story. Now, reference is made only to 20,000 kings imprisoned at an inaccessible place, surrounded by high peaks and mountains, called Girivraja!

The messenger gives his message, through the next 6 verses.

कृष्ण कृष्णाप्रमेयात्मन्प्रपन्नभयभञ्जन ।
वयं त्वां शरणं यामो भवभीताः पृथग्धियः ॥२५॥

VERSE 25 Meaning: "Oh Lord Shri Krishna! Oh Lord! who cannot be known at all! Oh Lord! who destroys the fear of His devotees! We are all afraid due to this "Samsāra", and have got "divided" intellects. We have all come now to surrender to You!"

श्रीसुबोधिनी–ऐश्वर्यादयो धर्मा भगवदीयाः क्रमेण निरूप्यन्ते। भगवानेव हि जीवानां स्वगुणैर्मोचक इति। तत्रैश्वर्यं निरूपयन्ति। आदरे वीप्सा स्नेहादरयोर्नैश्वर्यं बाधकम्। अदृष्टकालादीनां बाधकत्वात् साधारणाधिकारित्वाच्च। कथं भवतां दुःखनिवृत्तिरिति चेत्। तत्राह **अप्रमेयात्मन्निति**। प्रमातुं योग्ये हि कालादिविचारः, नत्वयोग्ये। तथाप्युदासीनो भवेदित्याशङ्क्याहुः **प्रपन्नभयभञ्जनेति**। 'सङ्ग्रामे विप्रपन्नाना'मित्यादिवाक्यात् प्रपन्नभयनिवारकत्वं तत्रावश्यकम्। अतो वयं प्रपन्न भवाम इत्याहुः **वयं त्वां शरणं याम** इति। जरासन्धाद्विमोकपक्षं वारयन्ति **भवभीता** इति। नह्येकस्माद्भयात्कश्चिन्निवृत्तिं

वाञ्छति, सर्वभयनिवृत्तिसम्भवे। बहिर्मुखानां संसारे सर्वतोभयम्, तदाहुः **पृथग्धिय** इति। अनेन ज्ञानादिपक्षा निवारिताः ॥२५॥

ननु सर्वे येन प्रकारेण संसारनिवृत्तिं वाञ्छन्ति, तेनैव प्रकारेण संसारो निवर्तनीयः, किं मच्छरणागमनेनेत्याशङ्क्यायाहुः **लोको विकर्मनिरत** इति।

SRI SUBODHINI: Our Lord's qualities of "opulence" (Aishwarya) and others, are being told, successively. IT IS OUR LORD ONLY WHO REMOVES THE FEAR OF HIS DEVOTEES, THROUGH HIS QUALITIES (GUNAS)! One of His various qualities, here, ie the quality of "opulence" is being described. Opulence does not affect one's love and honour done to our Lord. "Luck" (Adrishta) and "time" (Kaala) only act as "obstructions" especially for those, who "deserve" only in the "ordinary" way! If the messenger is asked as to how, his sorrow will get ended? Answering this, he says that "Oh Lord! You are "Aprameya" – who cannot be fully known at all (i.e. no one can fully comprehend, realize, know the full extent of our Lord's nature, qualities etc.). How can the ending of sorrow take place? "Nothing like this can stand before you!" Answering this, this messenger says, that the Lord is not disinterested (Udaaseena) at all! AS IT IS OUR LORD WHO DESTROYS THE SORROW OF HIS DEVOTEES. He says that "it is very essential for You, Oh Lord! to remove the fear of those, who have come to surrender to You. We have come to surrender to You. It is not that, we want to get rid of the sorrow created by Jarāsandha only, but we have all become afraid of this "Samsāra", and through You only Oh Lord! all our "fear" (of various kinds) will get removed. Hence why do we have to pray only for the removal of one "fear" only? (the fear created by Jarāsandha) especially when You are the Lord, who

would remove all the "fears" of your devotees?!" Those who are "worldly", having their "mind and intellect" as "outworldly" (i.e. materialistic /sensual) will always be afraid, from all the sides. That is why, it is said that "we have a "divided intellect". Through this, the messenger showed his lack of "Jnāna" (spiritual knowledge).

If the Lord were to say, "everyone is trying to get rid of this "Samsāra" through many ways. You should also do the same – like others! What will you profit by surrendering to Me?" The messenger answers this, through the following verse.

लोको विकर्मनिरतः कुशले प्रमत्तः
कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां
सद्यश्छिनत्त्यनिमिषायनमोऽस्तु तस्मै ॥२६॥

VERSE 26 Meaning: "In this world, we see persons are deeply interested to do those "actions", which do not deserve to be done (i.e. inappropriate actions); these same persons are disinterested or lazy to do actions, which are good (i.e. deserve to be done). Those noble and virtuous actions, which You have instructed everyone to do, are not done by these persons i.e. these lazy persons do not do, even the service (Seva) to the Lord! Even with this attitude, these persons, are deeply keen with a strong desire to live. But the "all-mighty" "time" (Kaala) breaks them. This "time" (Kaala) is your form only Oh Lord! we are prostrating to you, who is of this form of "Kaala" (time)."

श्रीसुबोधिनी–कालरूपश्च त्वमेव। अतस्त्वच्छरणागमनेनैव भयनिवृत्तिः, नान्यथा। यतस्तवाज्ञोल्लङ्घने त्वमेव भक्षयसि। आज्ञोल्लङ्घनं प्रपञ्चयन्ति विकर्मणि

निषिद्धे विहितोल्लङ्घने वा निरतः तदेवादरेण करोति। लोकस्य तत्रैव महती श्रद्धा। कुशले विहिते प्रमत्तः असावधानः। तत्पुनरीश्वरवाक्योल्लङ्घनरूपमिति वक्तुमाहुः त्वदुदित इति। वीर्यवता वेदादिकर्त्रा त्वयैव तन्निरूपितम्। तत्रापि भवदर्चने भवत्पूजारूपे तन्त्रोक्ते साक्षाद्भगवतैवावतीर्णेन निरूपिते। तत्रापि स्वे श्रवणादिरूपे। त्रिविधं कर्म भगवता निरूपितम्, वैदिकं पाञ्चरात्रं भागवतं च। उत्तरोत्तरं प्राणिनामश्रद्धातिशयः। अतः प्रमत्तः। भगवानपि प्रमत्त इव न तूष्णीं तिष्ठति, यतो जगत्कर्ता, तदाहुः यस्तावदिति। सह्यधिकृतः, अन्यथा प्रलयो न सम्भवेत्, जीवधर्मापेक्षया ब्रह्मधर्मा विशिष्टा इति। तावदिति यावत् प्रमत्त एव तिष्ठति। आज्ञोल्लङ्घनसमनन्तरमेव अधः तत्तरणं प्रमाणं वा स्वानुभवरूपं निरूप्यते। एतत्करणे यो गुणः प्रधानभूतः तं निर्दिशति बलवानिति। साक्षान्मारणे न जानीयात्। न हि मरणे जन्मान्तरे वा मरणक्लेशस्मृतिरस्ति। अतो जीविताशामेव रोगादिना निराकरोति, येन सर्वेषामेव मरणप्रतीतिर्भवेत्। सर्वथा आज्ञोल्लङ्घने महान्तं व्याध्यादिकमुत्पादयतीत्यर्थः। जीववद्भगवानपि कदाचिदसावधानो भवेदित्याशङ्कायामाहुः **अनिमिषायेति**। अतिसावधानाय। अतस्तस्मै नमः पूर्वापराधक्षमापनार्थम्। शरणागतिस्तु मोक्षार्था। अपराधे विद्यमाने साधनैरपि मोक्षो दुर्लभ इति ॥२६॥

एवमैश्वर्यवीर्ये निरूप्य यशो निरूपयियिष्यन्तश्चोद्धरणाभावे तत्र न्यूनतां भावायमानाः सिद्धान्तापरिज्ञानात्पृच्छन्त इवाहुः **लोके भवानिति**।

SRI SUBODHINI: :You are the factor of "time" (Kaala). Hence by surrendering to You only, all types of "fears" get removed. There is no other way to destroy one's fears! Why? On disobeying your "orders", it is You, as "time", eat away all of us! What is this "disobeying" the orders of our Lord? What is it's nature? This is being explained. There are several prohibited actions specified in the scriptures, and these bad persons indulge in these prohibited actions with gusto and honour! These persons violate, with impunity, the injunctions of the scriptures, which enjoin the performance of

noble and virtuous (auspicious) actions i.e. they disobey the "orders" of the scriptures and not do the actions, which are required to be done, not only for their own welfare, but for the welfare of others! In this world, usually, we come across persons being interested to do only the prohibited actions! In fact, they exhibit very special interest to indulge in such actions. The noble, good and auspicious actions described in the scriptures have been instructed by our Lord only. In this way, there is the violation of our Lord's instructions, and this is a "sin" and "blemish" – especially the Vedas and the other scriptures have been "given" by our Lord only. In the "Tanthras" etc, the various rules regarding the Lord's "Seva" etc. have been instructed by our Lord only through His incarnations. In these scriptures, the glory of listening to the greatness of our Lord's Leelas etc. has been also described.

Our Lord has specified three types of "actions". (1) Vedic. (2) Of Paancharaatra and (3) Sri Bhagavatam. In ascending order of priority is Vedic, then Paancharaatra and then Sri Bhagavatam. In this way, persons, in this Yuga have lesser and lesser interest in all these three types of "Karmas" (actions). Hence this world is "lazy". But our Lord does not remain "silent", like these "lazy" persons! Why? The Vedas and others have been made by our Lord only. Everything is under the authority of our Lord only. "It is You, Oh Lord! who has given the authority to destroy "time" (Kaala) as this "time" is your form only! It is YOU ONLY WHO HAS BECOME THIS "TIME" (KAALA). If this was not so, then the great "Pralaya" (destruction of the Universe) is also not possible! The glory of Brahman is much, much greater than the glory of the Jeevas! Till the world is in the grip

of this laziness, till then, the keen urge and desire to "live" continues to remain. But the factor of "time" (Kaala) creates this Jiva. The Jiva falls down only on the "disobedience" of our Lord's orders! To come out of this fall is indeed very difficult. The messenger is telling his own experience on this, by telling about the most important requirement for coming up (i.e. the quality required for coming out). This factor of "time" is very strong, but it never knows to destroy really! In the actual process of "dying" or dying in the other lives - the memory of these does not remain at all! (i.e. all this type of memory is lost). But disease and other factors remove the desire to live. In this way, everyone seems to have the "feeling of death", which is only a "make believe"! This factor of "time" (Kaala) creates, the most dangerous disease, in those persons, who disobey the orders of our Lord. Will the Lord also be, like these Jeevas, unprepared and careless? Not at all! The messenger says, in reply "You are always very careful Oh Lord! Hence we are prostrating to You to forgive our sins done to You, as the symbol of "time" (Kaala). We have done this surrender for the sake of our "Moksha" (liberation). When we are guilty of so many offences and sins, we can never hope to get this "liberation" through our own "Saadhana" (spiritual efforts)".

In this way,, after explaining our Lord's two "qualities" (Gunas) of "opulence" (Aishwaryam) and "valour" (Veeryam), the next quality of "fame" (Yash) is being described. But, through the next verse, because of the "ignorance" about the real nature of our Lord and in the absence of "redemption" (and concluding this as a "drawback" (defect)) the messenger is praying for the protection of the Lord.

लोके भवाञ्जगदिनः कलयावतीर्णः
सद्रक्षणाय खलनिग्रहणाय चान्यः ।
कश्चित्त्वदीयमतियाति निदेशमीश किं
वा जनः स्वकृतमृच्छति तन्न विद्मः ॥२७॥

VERSE 27 Meaning: "Though, Oh Lord! You have taken this incarnation with all your "Kalaas" (parts) for the protection of the noble and devoted Mahatmas, and for the sake of giving punishment to the wicked sinners, even then, we, who are your servants, are still undergoing sorrow and unhappiness. It is but appropriate that those, who violate your orders, would certainly suffer sorrow, as per their wicked and bad actions! What can we say on this? (that, we, as your servants are not supposed to suffer, yet we suffer). Your ways of treating all of us are not understandable to us (i.e. your decisions and it's "why" and "how" cannot be understood by us). Hence we have surrendered to You. Hence please save and protect us!"

श्रीसुबोधिनी–जगदिनो जगत्स्वामी भवान् लोके कलया सहावतीर्णः ससहायःतत्र प्रयोजनद्वयम्, सद्रक्षणाय खलनिग्रहणाय चेति। ईश्वरः साधारण्येन पालनार्थमेव तथा करोति, सुतरां विशेषप्रयत्नवान्। चकाराद्भक्तरक्षार्थम्। एवं त्रिविधकार्यसन्दर्भेऽप्यस्मासु। कस्माद्धेतोरन्यस्तुच्छः अनीश्वरः कारणा-कार्यप्रेरकस्य तव निदेशमाज्ञामतियाति स्वगर्वादिति चेत्, तत्राहुः ईशेति। संबोधनमुल्लङ्घ्य वाक्यत्वबोधनार्थम्। 'मां प्रपन्नो जनः कश्चिन्न भूयोऽर्हति शोचितुम्। सङ्ग्रामे च प्रपन्नानां तवास्मीति च यो वदेत्। अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम'। साधारणस्तु स्वप्रारब्धमनु भवतीत्याह किं वा जन इति। एवं भगवद्वाक्यं साधारणमि साधारणमिति मन्यमाना वयं दुःखं चानुभूय तदत्र निर्णीतं न विद्मः। दुःखानुभवो न निर्णायकः, शास्त्रमात्रोच्छेदप्रसङ्गात्। अतः स्ववाक्यपरिपालनार्थं मोचयेति तात्पर्यम् ॥२७॥

ननु प्रत्यक्षविरोधिनं संदिग्धमिमं मार्गं विहाय ज्ञानमार्ग एव सर्वत्यागात्मको निरभिमानात्मको वा कुतो नाश्रीयत इत्याशङ्कां परिहरन्तो भगवच्छ्रियं निरूपयन्ति स्वप्नायितमिति।

SRI SUBODHINI: "Oh Lord! Being the Lord of the Universe, You have manifested yourself in this world, with all your "parts and powers" (Kalaas). All these "powers" also have come with You, and this has two objectives/ goals/uses. (1) To protect the virtuous and good Mahatmas. (2) To destroy the wicked persons, who are sinful. By the use of the word "Cha" (and), the fact that the Lord of the Universe, usually, is interested only to put special efforts towards protection and ruling of this Universe. Despite your efforts to protect the devotees and through these three ways, why is it, that on us, there is sorrow? The wicked persons, who are not "Ishwara" (Lord) at all, and who are petty, are merrily violating your orders through their pride, although You are the "inspirer" of both the "cause" and "action"! Through this, they are literally showering a rain of "sorrow" on us! Oh Lord! You are the Lord of the Universe, and in spite of this, how are these persons able to violate your orders? You had told very clearly, as words of assurance to your devotees, "He, who surrenders to Me, does not deserve to suffer anymore! In other words, he will never get into sorrow! Especially those, who during a war, come to me and declare, "I am surrendering to You, as I belong to You" – even if they say only these words, he also becomes free of fear. I am the giver of "freedom from fear" for all beings. This is my promise and vow."

The "ordinary" person enjoys the fruits of his past actions (Prarabda). Treating the Lord's above words of promise and vow, as "ordinary" (i.e. ineffective) can we say that, despite being His devotees, we have to undergo

sorrow? The messenger is posing this question, in a doubtful way. Is this the way, the Lord decides? He says, "We are unable to understand this at all. The purport of this saying is "Oh Lord! with a view to protect your words of promise and vow (that the devotees will never suffer sorrow) kindly release us from this sorrow of bondage".

"After giving this "doubtful" path, why do you adopt the path of "Jnāna", which consists of total renunciation and ego-free actions? If the Lord were to ask this messenger this question, then the messenger replies, through the next verse, removing this doubt and explains the virtue and quality of "Shree" (wealth) of our Lord Shri Krishna.

स्वप्नायितं नृपसुखं परतन्त्रमीश
शश्वद्भयेन मृतकेन धुरं वहामः ।
हित्वा तदात्मनि सुखं त्वदनी-
हलभ्यं क्लिश्यामहेऽतिकृपणास्तव माययेह ॥२८॥

VERSE 28 Meaning: "Oh Lord of the Universe! This happiness, through a kingdom, is like a "dream", and is dependent and controlled by others. We, on a permanent basis, are carrying this weight, being as good as "dead", due to fear. In this process, we have given up the "bliss" of our Aatma" which is so very easily attainable, and are undergoing sorrow by becoming low and pitiable, due to our infatuation caused by your power of illusion (Māya)."

श्रीसुबोधिनी–वस्तुतो ज्ञानमार्गयोग्यो विषयोऽस्ति, तथाप्यपरित्यागे हेतुः तव माया श्रीरूपा। अतो वाक्यं वा पालय, मायां वा व्यावर्तयेति। स्वप्नो मायामात्रमिति स्थितम्। नृपाणां सुखं लोके प्रसिद्धम्, तन्मायिकमेव,

व्यवहारे कापट्याधिक्यात्, माया हि कुहकाधीना, अन्तर्यामिप्रतिनिधित्वेन लोकं निरूपयन् भगवान् प्रतिकूल इति ज्ञापयितुं सुखं विशिनष्टि **परतन्त्रमिति**। अन्तर्यामिणं सख्युः अनुचितमेतदित्याशङ्क्य सम्बोधयति **ईशेति**। माया स्वकार्यभोग्या, नत्वात्मभोग्येति ज्ञापयितुं साधनमाह **मृतकेनेति**। चेतनसंबन्धाभावाय तथा वचनम्। मायाकार्यं साधने स्पष्टमित्याह **शश्वद्भयेनेति**। तेन भारवहनमत्यन्तं मायामोहितकार्यम्। लोका मृतकमेव कथञ्चिद्वहन्ति, त्यजन्ति वा, न तु मृतकेन किञ्चिद्वहन्ति, वयं तु तेन धुरं वंहाम इति स्पष्टोऽस्मासु मोहः। ननु सुखासक्त्या असाधनेऽपि प्रवर्तते, प्रकारान्तरेण सुखमलभमान इति चेत्, तत्राह **हित्वा तदात्मनीति**। सुखस्य परमोत्कर्षमाह **तदिति। आत्मनीति** गमनक्लेशाभावः। क्रियाप्रयासं व्यावर्तयति **अनीहलभ्यमिति** तुशब्देन न्यायसिद्धान्तवन्निरानन्दात्मपक्षो व्यावर्त्यते। सुखप्राप्तिर्ज्ञानादनीहया च। निरोधादनीहा सम्भवतीति 'सर्वेहोपरतिस्तनु'रिति वाक्यात् सुखप्राप्तिः। तथाप्यन्याभिनिवेशाद्धीनम्। 'भोक्ता तारतम्यं जानाती'ति न्यायात्। विषयसुखमेव सर्वोत्कृष्टं भविष्यति, अन्यथा चित्तं कथं प्रवर्ततेत्याशङ्क्याह **क्लिश्यामह** इति। **त्वदनीहलभ्यमिति** पाठे त्वस्मरणेन तत्सुखस्य सुलभता निरूपिता। क्लेशस्यानुभवसिद्धत्वाद्विपरीतहेतुत्वेन अलौकिकत्वेनानान्तरीयत्वाच्च क्लेशपर्यवसानानुभवेऽपि अनिवृत्तत्वादतिकृपणाः। अनालोचनेन याचनादिना अतिदीनाः। तत्र हेतुस्तवैव माया, अतो विज्ञापना। अन्यथेह विषयेच्छा न स्यात्, बैराग्यहेतूनामानन्त्यात् ॥२८॥

एवं श्रियं निरूप्य भगवतो ज्ञानशक्तिं निरूपयन्तः तत्फलं मोक्षं प्रार्थयन्ते **तन्नो भवानिति**।

SRI SUBODHINI: In reality, this sort of predicament and sorrow is fit to be given up or removed, through intense following of the path of Jnāna or spiritual knowledge. But, this has not been possible (i.e. this sort of renunciation) due to the Lord's power of "Shree" (wealth) which is symbolic of His power of illusion too (Māya). "Hence, Oh Lord! please protect your own words of "assurance and promise", and please save

us from your power of illusion (Māya). This "Māya" of yours is like a "dream". The pleasure of kings and the comfortable life they lead are famous. But all these so called pleasures and comforts are "Māyik" (illusory). There is so much cheating and wrong doing in seeking all these pleasures and comforts, as this "illusory" power is under the control of "cheating" and wrong values.

The messenger, referring to the Lord, who is the indweller (Antaryaami) of everyone says that, "Oh Lord! You are the one who, has created this opposing force! Through this action of yours, this "kingship" is always dependent on others!" How is it, that this messenger has told, that it is our Lord, who is acting as the "obstruction and the opposing force"? Because our Lord is the "indwelling Lord" in everyone (Antaryaami). It is He, who inspires everyone to do what He chooses or desires to do. Hence, this "Antaryaami" is a friend of everyone! The messenger says that telling like this will not be right or appropriate! Doubting like this, the messenger says, "Oh Lord of the Universe! You are the Lord of everyone! In this way, being the Lord of everyone, You are the best friend of everyone! Whatever You are inspiring everyone to do, is done by You only, for their own real welfare and good!" Māya or our Lord's illusory power is connected with it's action and not with the "Aatma". With a view to explain this further, the messenger says that the action of Māya is very clear through the instrument or effort. The instrument here is "dead" body i.e. the absence of consciousness. Māya gets it's job done through "fear". Through "infatuation" the kings are getting constant fear of having to carry the weight of their kingdom. No one touches or takes away a "dead" man, and the "dead" man cannot take anyone anywhere! "But

we, although "dead" (through fear), are able to carry our burden in a very proper way! How? As we are attached to our pleasures and comforts! Due to this attachment, we are ceaselessly engaged, even through the wrong instruments!" But the bliss and joy of one's own "Aatma" is very easy to attain, without much difficulty or much effort. The word "Tu" (but) is used here to refute the argument set out by the followers of "Nyaya" (logic) path, who say, that the "Aatma" does not have any "Aananda" or bliss. This "bliss" of the Aatma is attained through spiritual knowledge (Jnāna), and not through any "effort". This exalted state of one's own "Aatmic" realization takes place, when "Nirodha" is attained, which makes every other desire peaceful, or all other desires are ended, once Nirodha is attained! Positively, all types of bliss and happiness are attained, with the ending of every type of desire!

Raising the doubt, as to whether, they will again treat the "pleasures of the objects and senses" as the most important, the messenger says that, "we are now suffering, due to these pleasures of objects and senses only. By remembering You, we can attain the bliss of our Aatma very easily. Through our own experience, we are aware, that we are undergoing great sorrow and misery. Why? The pleasures of objects and senses lead one, in the end, to misery and sorrow only! Even after knowing this, and actually suffering sorrow, endlessly, a Jiva does not renounce or give it up! The reason for this is, that we are very attached and "Kripana" (miserly). Without intense thinking, always begging for favours, we have become lowly and petty. The reason for all this despicable state of our's, is your power of illusion (Māya). Hence, Oh Lord! we are praying to You! If your power of Māya was not

present, then there will not be any desire for objects of the senses, in this universe, In view of this, there are countless reasons for Vairagya or detachment!

In this way, after describing our Lord's quality of "Shree" (wealth), the Lord's "power of knowledge" is being described (Jnāna Shakthi), and prays for it's result viz. "Moksha" or liberation – through the next verse.

तन्नो भवान्प्रणतशोकहराङ्घ्रियुग्मो
बद्धान्वियुङ्क्ष्व मगधाह्वयकर्मपाशात् ।
यो भूभुजोऽयुतमतङ्गजवीर्यमेको
बिभ्रद्रुरोध भवने मृगराडिवावीः ॥२९॥

VERSE 29 Meaning: "Like a goat is held by a lion, Jarasandha who has the strength of 10,000 elephants has kept us in prison, after catching us! Hence, Oh Lord! your holy feet is the only refuge for us, who have come to surrender to You, for the purpose of destroying our sorrow! Due to this, we pray to You to release us from the prison of Jarasandha."

श्रीसुबोधिनी–ब्रह्मज्ञानं मोक्षहेतुः, तदक्षरम्, अवतारे तस्य पादत्वम्, भक्तार्थमेव अवतार इति अस्मद्व्यापारव्यतिरेकेणापि स्वत एव तवाङ्घ्रिद्वयं प्रणतशोकहरं भवति। तेन तव या ज्ञानशक्तिः, सा चरणेन संवलिता प्रणतानां शोकं हरति। तत्रापि नो भवान् समानकालावतारान् अतो बद्धान् वियुङ्क्ष्व। नन्वेतादृशलौकिकबन्धनान्मोक्ष इति न ज्ञानसाध्यम्, तत्कथमसाधनेन साध्यप्रार्थनेति चेत्। तत्राहुः। **मगधो** मागधो जरासन्धः कर्मपाशस्यैव नामान्तरं तत्। 'क्षीयन्ते चास्य कर्माणी'ति वाक्यात्। देशनाम्नास्थित्या अधिककर्मणोत्पत्तिसम्भवात् न भोगेन क्षयसिद्धिः। ननु मागधस्य कर्मत्वे किं प्रमाणम्, तत्राहुः **यो भूभुज** इति। न हि कर्माधीनः कश्चिदयुमतङ्गजवीर्यो भवति। अतो भूभुजामस्माकं भोगहेतुभूतमाधिभौतिकं कर्म निवार्य स्वयमाधिदैविकः। केवलं ज्ञानैकनिवर्त्यो भवति। तर्हि तस्मै राज्यं दत्वा

तत्सेवका एव कुतो न भवन्ति, तत्राहुः **मृगराडिवावीरिति**। स हि भक्षणार्थमेव मेषीः स्थापयति। तथायमपि प्रमथनाथमखाय वधार्थमेव स्थापितवानित्यर्थः। अतस्तामसदेवतायै समर्पितानां तत्रैव प्रवेशात् कालान्तरेऽपि मोक्षो नास्तीति मरणात्पूर्वमेव वयं मोचनीया इति भावः। तद्भवने निरोधात् न पलायनसम्भावना। ॥२९॥

भगवतो भोगासक्तिं निवारयन्त इव, रक्षासक्तिं प्रकटयन्तः भगवदीयत्वं स्वस्य वदन्तः भगवतो वैराग्यशक्तिमुररीकुर्वन्तः वैषम्यनैर्घृण्यपरिहारार्थं पूर्वं भगवद्वृत्तान्तमाहुः **यो वै त्वयेति**।

SRI SUBODHINI: The knowledge about "Brahman" is the way for a soul attaining "Moksha" or liberation. This highest truth of "Brahman" is "imperishable" (Akshar). When "Brahman" takes an incarnation, it is endowed with "holy feet", as primarily, "this" incarnation is taken for the purpose of redeeming the devotees. Hence, "Oh Lord! your holy feet is capable of destroying our sorrow, as we have surrendered ourselves to You! Your power of Jnāna (Jnana Sakthi) mingles with your lotus feet, symbolizing "Dharma" (righteousness), and through this power of Jnāna destroys the sorrow of your devotees. Of all these surrendered souls, we are now born, when you have taken your incarnation, and we are under the bondage of Jarāsandha, and may we pray to You to liberate us from this prison?"

This sort of "worldly" bondage cannot be redeemed through the power of Jnāna (knowledge). Then how come a prayer is being made for this redemption, through an inappropriate "Saadhan" or instrument? Our Shri Mahaprabhuji, quoting from this verse, says, that the king of Magadha, Jarāsandha is another name for "the bonds of Karma" (Karmapaasa). As per the Vedic saying, "His bondage of action gets declined", will it apply to

Jarāsandha? No, as this name is tied up with the place (Magadha is known, as a bad place), there is every possibility of "actions" (Karma) getting originated more and more (i.e. instead of declining) and, there is no possibility of these bondages of "Karma" getting lesser. The king of Magadha, viz. Jarāsandha symbolizes "Karma" or action. What is it's proof? Answering this, it is said, that this Jarāsandha, has the strength of 10,000 elephants. This sort of "strength" is never seen in any human being, who is under the control of "Karma" (or action done in the past lives)". Hence, this Jarāsandha symbolizes "Karma" itself, and not a product of "Karma". Due to this, he has deprived our "material and physical" joys and happiness, and has become a sort of "celestial" deity, with power over all of us!" If the Lord were to ask this messenger, "If this is so, why have you all not surrendered your kingdoms to Jarāsandha and become his servants?" To this, the messenger replies that "Like a lion catches hold of a goat for eating it only, in the same way, Jarāsandha has kept us in the prison for being offered as "Bali" (offering) during the sacrifice, which he is going to do to please Pranathanaatha! In this way, all of us will be offered in sacrifice to the "Tāmasik" deity, and we will be deprived of "liberation", even after a lapse of a long time, in view of our entry into this "Tāmasik" world! Hence, all of us deserve to be liberated before our death. Oh Lord! We cannot run away also, as it is not possible to do so, as we have been imprisoned by him, in his fort."

As if, he was negating our Lord's attachment to "enjoyments", and as if he was imploring for the manifestation of our Lord's power of protection, and also by telling about himself as being "belonging to our Lord"

(Bhagawadiya), accepting our Lord's power of "renunciation" and "detachment" (Vairagyam), and with a view to implore our Lord to destroy Jarāsaṇdha, the messenger speaks about the earlier events. (Note: By telling about the earlier events, the messenger conveyed the fact that Jarāsandha has become very "egoistic.". Hence for his own welfare, he should be killed.)

यो वै त्वया द्विनवकृत्व उदात्तचक्र-
भग्नो मृधे खलु भवन्तमनन्तवीर्यम् ।
जित्वा नृलोकनिरतं सकृदूढदर्पो
युष्मत्प्रजा रुजति नोऽजित तद्विधेहि ॥३०॥

VERSE 30 Meaning: "Oh Lord!You had made Jarāsandha flee away 18 times, in the battle, through the power of your discus! He has become very egoistic by thinking, that he had become victorious over You, for once! Through this, he is giving us great sorrow, as we belong to You! Hence, Oh Lord! who is unconquerable! Please conquer this Jarāsandha, and make your holy name of the "unconquerable" full of auspicious meaning, while protecting and saving all of us!"

श्रीसुबोधिनी–वस्तुतस्त्वष्टादशेऽपि कार्यस्यासिद्धत्वाद्भङ्ग एव, अत आह **द्विनवकृत्व** इति प्रजापतिर्वा विद्या वा न तस्य जयहेतुरिति रजस्तमोगुणावेव इतरसंश्लेषादाधिदैविकादिभेदापन्नौ हेतू इति नवसङ्ख्यायाः आवृत्तिरुक्ता। भगवन्माहात्म्यात्तद्गताधिदैविकैरेव भङ्गं व्यावर्तयितुमाह **उदात्तचक्रे**ति। चक्रेण कालशक्तयैव भक्षणार्थं व्यात्तया मृधे स भग्नः। **खल्वि**ति। नात्र तिरोहितं किञ्चिदिति सूचितम्। ननु जयापजययोरव्यवस्थितत्वात् कथमेकस्यैव पराजय इति चेत्। तत्राहुः **भवन्तमनन्तवीर्यमि**ति। परिमितबलानामेव जयाजयव्यवस्था। तथापि कपटवेषलीलायाः प्रकटितत्वात्तद्विरोधाभावाय नृलोकनिरतम्। सकृद्घुणाक्षरन्यायेन गूढहेतोर्वा जित्वा ऊढदर्पो जात। वयं तु केवलं भवत्परिपाल्या एव, मर्यादापरित्यागेन पुष्टिमार्गावलम्बनात्। अतो यस्य

भवदपेक्षाभावः तेन सर्वथैव बाध्याः। अतो युष्मत्प्रजाः रुजति पीडयति। तर्हि लोकन्यायस्य स्वीकृतत्वात् कथं मोचनमिति चेत्। तत्राहः **हे अजितेति**। तव स्वरूप**मजितेति**। 'द्रव्यसंस्कारविरोधे द्रव्यं बलीय' इति न्यायेन लीलाप्रदर्शनं दूरीकृत्य अस्मान् पालयन् तत्स्वस्याजितत्वं विधेहि। अनेन सर्वे सन्देहा अनुपपत्तयश्च निवारिताः ॥३०॥

तेषां प्रार्थना आज्ञापनरूपत्वात् दोषाय मा भवत्विति प्रपत्तिरूपतां सम्पादयितुं दूतस्तात्पर्यमाह **इतीति**।

SRI SUBODHINI: In reality also, during the 18th attempt , his attempt became fruitless. Jarāsandha's "victory" was not due to either his "Vidhya" (knowledge) or "fate" (Prajāpati). He was "victorious" due to the mingling of the "Rajoguna" and "Tamoguna", which resulted into his attaining the "celestial" stature. In fact, due to the glory of our Lord only, the factor of "time" (Kaala) had got ready to eat everyone of Jarāsandha's army, and he was stopped by the power of our Lord's "discus" in the battle. In fact our Lord's power was always "in tact" at all times!

Now how can we say about anyone's victory or defeat, when both of them are incomparable!? Our Lord's power and strength is "without limits" and it is He, who will be always victorious! But, our Lord was enacting a Leela at that time, with the "human facade". He was very careful, that the did not want to do any action, which would look as "supernatural" (Aloukik), in a "human" situation. Our Lord was again very keen to protect His human "image". Moreover, there is always a very secret motive or goal in the actions being done by our Lord. That is why, our Lord allowed Jarāsandha to score a "so-called" victory over Him, and made him very "egoistic"!

The messenger told our Lord "we are always being protected by You only! We have given up our following the "Maryada" way (orderly, traditional way) and have come resorting to the path of your grace (Anugraha) and now, we are suffering, in every way, through the sorrow perpetrated by this Jarāsandha, who has not served You or needed You in any way! We are your own people and are now in great sorrow! We are put to untold misery by Jarāsandha".

If the Lord were to tell the messenger, "I have now accepted to do actions only as per the rules of justice of this world. Then how should I get all of you released? To this, the messenger replied, "Oh Lord! You are the unconquerable (Ajita). Your Divine self can never be conquered by anyone else! When "materials and "Sanskār" become opposing to each other, usually the "materials" takes the upper hand (i.e. stronger). Hence, Oh Lord! may we pray to You to enact your Leela in such a way, that we are all protected by You – thus protecting your everlasting reputation of being unconquerable". By telling like this, the messenger removed all doubts and opposing views!

With a view to avoid showing that the "prayer" should not be construed as an "order" (and with a view to avoid this "blemish"), and with a view to infuse this pleading with "prayerful and surrendering" attitude, through the next verse, the messenger is telling about the purport of his statements.

दूत उवाच–

इति मागधसंरुद्धा भवद्दर्शनकाङ्क्षिणः ।
प्रपन्नाः पादमूलं ते दीनानां शं विधीयताम् ॥३१॥

VERSE 31 Meaning: "The messenger said, "Oh Lord! the kings who have been kept imprisoned by Jarāsandha are very keen to have your "Darsan"! They have all surrendered to your lotus feet! Hence, Oh Lord! please confer your compassionate welfare on all these surrendered and pitiable kings. Please bless them with happiness, after destroying their sorrow in the form of this bondage."

श्रीसुबोधिनी–इति ते पादमूलं प्रपन्नाः, मागधेन च संरुद्धाः, 'दृष्टं स्मृतेर्बलिष्ठ'मिति स्मरणेन कार्यं न सेत्स्यतीति भवद्दर्शनकाङ्क्षिणः। दीनानां प्रार्थितदानेन शं विधीयतामिति। दूतस्य भगवत्साक्षात्कारे जाते तत्फलस्येव प्रार्थना येन प्रार्थनाद्वयं दर्शनफलं चेति भवति साधकत्रयम् ।।३१।।

एवं राजसानां भगवद्धर्मेण भगवत्परतां निरूप्य सात्त्विकानामपि भगवत्परतां निरूपयितुं सात्त्विकमुख्यस्य नारदस्य सात्त्विककार्यपरस्य समागमनं निरूप्यते। अन्यथा भगवत्कार्यं राजसमात्रपर्यवसायि स्यात्। क्षणमात्रविलम्बेऽपि भगवान् भक्तदुःखे विलम्बं न सहत इति राजदूते एवं वदत्येव समागत इत्याह **राजदूत** इति।

SRI SUBODHINI: "In this way, Oh Lord! they have surrendered to You! The king of Magadha, Jarāsandha has kept them in his prison. If the Lord were to say that, "let them remember Me, there only and live there" – to this, the messenger said that, "Actually having your "Darsan" is greater and more powerful than your remembrance". 'Through their remembrance, their task will not be completed. Hence, they have prayed to You! Kindly confer your blessings and welfare to them!" This messenger had attained "every blessing and welfare" after having got the "Darsan" of the Lord. Hence, goaded and inspired by this exalted experience of the result of having got the most rare "Darsan" of our Lord, he has now prayed for conferring the same auspicious welfare for the

others also! Through these two prayers and his Darsan, it's result became the "three-"Saadhan" (instruments) for the Lord's compassion.

In this way, after explaining the devotion of the kings to our Lord, with a view to explain the devotion to our Lord, on the part of the "Sātwika" people, the coming of Narada, who is deeply committed to the welfare of the "Sātwika" persons is told. If this is not explained, then our Lord's grace will be limited only to the "Rājasik" persons. OUR LORD, EVEN FOR A SPLIT SECOND, IS NOT READY TO TOLERATE THE SORROW OF HIS OWN DEVOTEES! Hence, on this prayer of the messenger itself, "Bhagavān" Narada had come. This is being explained by Shri Sukadeva through the next verse.

[NOTE: The "Rajasik" persons are the kings and the "Satwika" persons are the Pandavas]

श्रीशुक उवाच–

राजदूते ब्रुवत्येवं वेदर्षिः परमद्युतिः ।
बिभ्रत्पिङ्गजटाभारं प्रादुरासीद्यथा रविः ॥३२॥

VERSE 32 Meaning: "Shri Sukadeva said, "the messenger of the kings was doing his prayer in this way, and at this time, the sage Narada, who was sporting yellow matted hair and with extra-ordinary brilliance manifested himself like the blazing sun!"

श्रीसुबोधिनी–देवानामपि मन्त्रद्रष्टृत्वात् तदानीमागमनमुचितम्। अन्येषां बाधकानां तेजोदूरीकरणाय **परमद्युतिरिति**। अधिकारिणो नात्यन्तं वचनमादरणीयमिति शङ्कां वारयितुमाह **बिभ्रत्पिङ्गजटाभारमिति**। तपोरूपमेतत्। तत्रत्यानां तमोदोषव्यावृत्त्यर्थं **यथा रविरिति**। रविपदेनैव भगवत्सान्निध्ये तमःसम्भावना सूचिता। अन्यथा दिनरात्रिव्यवस्था न स्यात्। **प्रादुरासीदिति** न दूतवत्तस्यागमनम् ॥३२॥

ततः तस्यागतस्य वाक्यसन्माननार्थं लौकिकसन्माननं निरूप्यते तं दृष्ट्वेति त्रिभिः।

SRI SUBODHINI: The celestial deities are the "seers of sacred Manthras" (chanting). Hence the coming of this celestial Narada is indeed appropriate at this particular time. Narada came there to ward off the power of the various other obstacles. Hence, it is said, that the sage, "was of extraordinary brilliance" i.e. through his "brilliance", he will destroy the power of all other obstacles. That his words should be respected and honoured is indicated by the reference here to his yellow matted hair, which symbolizes his intense "penance" i.e. he is the "Tapas" (penance) itself! Hence his words should be respected. He has come there, with a view to destroy the "blemish" of Tamoguna of those, who were seated there. That is why, specifically he is compared to the "blazing sun" – like the "sun" dispels darkness, sage Narada will remove the "darkness" here. This reference also indicates, that if there is also "darkness" near our Lord, then the "order" of day and night will not be possible! Narada did not come like the messenger. But he just manifested himself like the "sun"!

After his coming, with a view to receive him properly, through the "words of welcome", the "worldly" reception is being explained, through the next 3 verses.

तं दृष्ट्वा भगवान्कृष्णः सर्वलोकेश्वरेश्वरः ।
ववन्द उत्थितः शीर्ष्णा ससभ्यः सानुगो मुदा ॥३३॥

VERSE 33 Meaning: "Our Lord Shri Krishna, who is the Lord of all, the protector of this Universe, got up immediately, along with all the members of this assembly and His brothers, on seeing the sage Narada, and prostrated to him, with His head."

श्रीसुबोधिनी–कायिकमानसिकवाचनिकैः। तत्र कायिकमुत्थानं वन्दनं च सर्वैः सहेति त्रयम्। हर्षो मानसः। भगवत्त्वादनुचितत्वेऽपि कृष्णत्वेनावतीर्ण इति तथात्वमुचितम्। शिक्षार्थमेतदीति ज्ञापयितुमाह **सर्वलोकेश्वरेश्वर** इति। ऋषित्वाल्लोकस्थानीयः गुरुत्वादीश्वरो वा। अतोऽवनतिर्न दोषाय। **सर्व**पदेन देवर्षित्वकृतोऽप्युत्कर्षो निवारितः ॥३३॥

SRI SUBODHINI: Our Lord welcomed and received the sage Narada, in three ways, mental, physical and through the words! This is being explained. Our Lord got up immediately, along with His brothers, and all those seated in the assembly and prostrated to him. With great joy, the Lord greeting him – in this way, He honoured him with His mind! Although, being the Lord of the Universe, our Lord need not have got up or made His "Pranams" with His head, to sage Narada, even then, as He has now manifested as our Lord Shri Krishna, He deemed it appropriate to do all these actions, as He was "human" in this incarnation, and the sage was a celestial seer! THE LORD DID ALL THIS, WITH A VIEW TO INSTRUCT THE "WORLD" – TO SHOW, THAT ONE SHOULD HONOUR THOSE, WHO HAVE COME TO VISIT ONE'S HOME. The Lord seems to say, "ALL OF YOU SEE ME! THOUGH I AM THE LORD OF THE UNIVERSE, AND THE CONTROLLER OF ALL THE PROTECTORS OF THIS UNIVERSE, SEE THE WAY, I AM SERIVNG THE GUEST, WHO HAS COME HOME, WITH HONOUR AND HUMBLE RESPECT!

Our Lord did not give this respectful welcome to Narada, because of his own "lower status or "seer and Rishi" i.e. being the seer of the sacred Manthras, but the sage is considered as exalted, and being the "Guru" (teacher), he is considered as equal to the Lord himself!

सभाजयित्वा विधिवत्कृतासनपरिग्रहम् ।
बभाषे सूनृतैर्वाक्यैः श्रद्धया तर्पयन्मुनिम् ॥३४॥

VERSE 34 Meaning: "After worshipping sage Narada, as per the traditions, our Lord offered him a comfortable seat, and He began to speak, with great love and in sweet tone and words, making the sage relaxed and cheerful."

श्रीसुबोधिनी–सभाजनं तन्मनःप्रीतिकरणं लौकिकम्। ऋषित्वाद्वेदाभिनिवेश इति, तदप्याह **विधिवदिति**। ईश्वरधर्मविचारेण कदाचिदनङ्गीकारे कृतं व्यर्थं स्यादित्यत आह **कृतासनपरिग्रहमिति**। दत्तासनस्वीकारः परिग्रहः। ततो वाचनिकारम्भमाह **बभाषे सुनृतैरिति**। स हि श्रद्धया परितुष्यति, तदाह **श्रद्धया तर्पयन्निति**। मानसमेतत्। सोऽपि मुनिस्तेनैव परितुष्यति।।

वाचनिकं द्वयेनाह **अपि स्विदिति**।

SRI SUBODHINI: To make the guest who has visited one's home comfortable is part of a tradition. As the sage was celestial in nature, the Lord knew that, in him, all the holy "Vedas" were present. Hence his "welcome and honour", along with his worship, by observing all the traditional ways, properly and fully. If sage Narada were not to accept this "worship" thinking our Lord Shri Krishna, as the Lord of this Universe (i.e. how can anyone accept "worship" done by the Lord himself), then the worship so carefully done by the Lord will be wasted! Hence, it is said, by our Shri Mahaprabhuji, that the sage Narada accepted this worship – like he accepted to occupy the seat offered by our Lord. The Lord later used His "words" to welcome the sage – the Lord spoke very sweet words with great sincerity, which pleased Narada immensely! "Sincerity" (Sraddha) is the worship done by the "mind", and the sage was very much pleased with this!

The "worship" done through the "words" are being spoken, through the next two verses.

अपि स्विदद्य लोकानां त्रयाणामकुतोभयम् ।
ननु भूयान् भगवतो लोकान् पर्यटतो गुणः ॥३५॥

VERSE 35 Meaning: "It is indeed good, that all the three worlds are are without any "fear" Oh Lord! Your going round the three worlds has conferred great luck and gain on all."

श्रीसुबोधिनी–सर्वलोकाधिकारिणो लोकत्रयस्य गृहत्वात् तत्कुशलप्रश्न एव कर्तुमुचितः स्तुतिरूपश्च भवति। **अपि स्विदिति** सन्देहगर्भितसम्भावना। राज्ञां बन्धनस्य श्रुतत्वात् सन्देहः। **अकुतोभयमिति**। स्वत एवाज्ञानाद्भयम्, न त्वन्यत इति रहस्यम्। ननु लोकेश्वरस्य कथं पर्यटनमित्याशङ्क्याह **ननु भूयान् भगवत** इति। लोकान् पर्यटतो भगवतस्तव सतः भूयानेव गुणो भवतीत्यर्थः। अतः सर्वलोकहितार्थं परिभ्रमणमित्यर्थः। अनेन तस्य स्तुतिरुक्ता ॥३५॥

प्रकृतोपयोगिकार्यं प्रष्टुं तस्य ज्ञानमाह **न हि तेऽविदितं किञ्चिदिति**।

SRI SUBODHINI: Our Lord spoke very sweetly, that the sage Narada had the authority to enter and go to all the three worlds, and due to this, all the three "worlds" are considered as his own house! Asking the sage, about the welfare of these three worlds will be appropriate and the Lord felt that this "asking" should be done, in the form of a "praise"! The Lord, indeed, was aware of the sorrow of the imprisoned kings. The words used by the Lord viz. "The three worlds are without fear" (AKUTOBHAYAM) has an inner secret meaning viz. "There is no fear from anyone outside, and all this "fear" is caused by one's own "ignorance" only! The sage, having been addressed as "Bhagawān" (Lord of the Universe) by our Lord himself, is now seen as going

round the three worlds. Why? Answering this, the Lord says that, through this "going round in the three worlds", the sage Narada confers immense virtues and gain to everyone, as this "travel" is exclusively done for the "welfare" of all. In this way, our Lord praised the glory of the sage too (Stuti).

With a view to ask the "task", for which this visit has taken place, the Lord is now extolling the "Jnāna" (knowledge) of the sage.

न हि तेऽविदितं किञ्चिल्लोकेष्वीश्वरकर्तृषु ।
अथ पृच्छामहे युष्मान्पाण्डवानां चिकीर्षितम् ॥३६॥

VERSE 36 Meaning: "Nothing is a secret to you, especially about everything, which are seen in the three worlds, having been created by "Ishwara" – the Lord of the Universe! Hence please do let me know, as to what is the desire of the Pandava brothers? I am eager to know, hence I am asking you."

श्रीसुबोधिनी– अयं हीश्वरस्येच्छाशक्तेराधिभौतिकरूपः, यावद्भगवानिच्छति, करोति च, तत्सर्वमस्य विदितम्। **ईश्वर** इति। मूलभूतः काल इति विमर्शः। अत ईश्वरेच्छया पाण्डवानां यच्चिकीर्षितम्, तत्तव विदितमेवेति युष्मान् पृच्छामहे। **हे आयुष्मन्निति** वा। **अथशब्दो** हेत्वर्थः आनन्तर्यपर्यायः ॥३६॥

भगवत्कृतं कायिकं वाचनिकं च तथा नोचितमिति, कदाचिदुपस्थितमन्यथा कुर्यादिति, तन्निराकरणार्थं मायाभावं प्रार्थयते **दृष्ट्वा मयेति** त्रिभिः।

SRI SUBODHINI: This sage Narada symbolizes our Lord's own "desire and will – and the power thereof" (ICHCHASHAKTHI) of our Lord, as it's physical form in the outside! In view of this, the sage is fully aware of all the wishes and actions of our Lord. As he is also the "Ishwara", and is of the nature of "time" (Kaala). Hence

the Lord says to the sage, "whatever the Pandavas want to do, through the will of "Ishwara", you are fully aware of. Hence we are asking of you! Alternatively, the Lord meant, "Oh! Sage of of long life" - for the word "Atha" (now) as a form of loving addressal of the sage, and also as a "reason or cause".

Whatever actions were done by our Lord, through His "body" and "words" are not appropriate. But this knowledge and awareness of "inappropriateness" of our Lord's actions is due to "Māya" only. Hence, with a view to reply properly to our Lord (as the sage may not speak, due to the inappropriateness of everything done by the Lord of the Universe) and with a view to ward off the influence of this "Māya", the sage Narada is doing his "prayer" through the following 3 verses.

श्रीनारद उवाच–

दृष्ट्वा मया ते बहुशो दुरत्यया माया
विभो विश्वसृजश्च मायिनः ।
भूतेषु भूमंश्चरतः स्वशक्तिभिवह्नेरिव
च्छन्नरुचो न मेऽद्भुतम् ॥३७॥

VERSE 37 Meaning: "The sage Narada said, "Oh Lord! who is related to all the beings! (Bhooman). You, Oh Lord!, cause infatuation even in Lord Brahma! You are present as the "indweller", through your powers, in the beings (Antaryaami) – like in the wood, the power of fire is present, in a hidden way, in the same way, You also, Oh Lord! are present in this entire Universe, having "hidden" your brilliance! Hence, is there anything to be wondered by me, that You have asked of me this question?"

श्रीसुबोधिनी–अनेकधा सर्वजनव्यामोहिकाः बहुधा प्रवर्तमाना मया दृष्टाः। तत्र स्वाज्ञानप्रकटनेन हीनभावप्रकटनेन च केवलमेकस्य मम व्यामोहनं किमाश्चर्यमिति वाक्यार्थः। मायायाः स्वरूपज्ञानमेवात्ययोतिक्रमः। तद्भगवन्मायासु न कस्यापि भवतीति दुरत्ययाः। वस्तुव्यभिचारे सकृदवगते पुनः प्रदर्शिता माया ज्ञाता भवतीति शङ्कां वारयितुं बहुश इत्युक्तम्। एका सहस्रधा प्रदर्शितापि न बुध्यत इति। एवं करणे सामर्थ्यमाह **विभो** इति। प्रयोजनमाह **विश्वसृज** इति। मायया जीवव्यामोहाभावे विश्वोत्पत्तिर्न स्यात्। चकारात्स्थितिप्रलयौ। किञ्च। मायी भगवान्, मायानामेक एवाश्रयः, तासामप्रदर्शने प्रचार एव न स्यादित्यावश्यकत्वमुक्तम्। किञ्च। मायानामप्रकटीकरणे महत्त्वे वानुमपत्तिरित्यभिप्रायेणाह **भूतेषु भूमंश्चरत** इति। चरणावश्यकत्वाय संबोधनम्। सकलभूतसम्बन्धो हि भूमा। तद्गतदोषसम्बन्धाभावाय **स्वशक्तिभिरित्यसाधारणसामर्थ्यैः**। अन्यथाभिमानमात्रे जीवे सर्वावस्थाः प्रवृत्तयश्च न भवेयुः। ननु भगवतः सर्वे गुणाः सर्वत्र प्रसिद्धाः, मायागुणः क्व प्रसिद्ध इत्याशङ्क्य दृष्टान्तमाह **वह्नेरिव छन्नरुच** इति। वह्निर्जलादौ प्रविष्टः स्वकार्यं कुर्वन्नपि छन्नरुग्भवति। रूपस्पर्शयोर्मध्ये अन्यतरप्राकट्यं ज्ञातधर्मस्य मायया विना न सम्भवतीति वह्नेः प्रथमोत्पन्नस्य स्वधर्मः प्रकट इत्यर्थः। यस्तु भगवतो माहात्म्यं जीवेषु समत्वादिकं च पश्यति, तस्य विरुद्धधर्मदर्शनाद्द्भुतज्ञानं भवति। मम तु दर्शनेऽपि सिद्धान्तार्थपरिज्ञानान्नाद्भुतं आश्चर्यज्ञानजनकं न भवतीत्यर्थः। इमामेवार्थं पुरस्कृत्य मायया विरोधसमाधानमिति वाक्यं भ्रमादन्यथा कैश्चिद्योजितम् ॥३७॥

नन्वद्भुतकर्मा भगवान्, कथं तस्य चरित्रदर्शनेनाश्चर्यमिति चेत्, तत्राह **तवेहितं कोऽर्हतीति**।

SRI SUBODHINI: The sage Narada says that, "I have witnessed all of your "illusory" powers, which infatuates, in many ways, everyone of all types. Now by showing your "ignorance" and acting, in a humble low manner before me, You are infatuating me alone, in this way! How can I get wonder on this? (as I have seen your

"powers", many times, at many places). This is the meaning of the "words".

THE ATTAINMENT OF KNOWLEDGE, ABOUT THE "REAL" NATURE OF OUR LORD'S MĀYA (POWER OF ILLUSION) IS ITSELF IT'S TRANSCENDANCE! None can understand the real nature of our Lord's illusory powers, and it's methodology of use! That is why, it is said, that our Lord's "Māya" is very difficult to be crossed over! If it is told that one can understand this "Māya" by seeing it's "nature" once, then, it is told that, this is not possible at all –even after seeing it's manifestation for thousands of times and in countless ways – as it is new every time. This illusion power is so very capable! That is why, our Lord has been hailed here as "Vibho" – i.e. He is omnipotent and capable in all and every way! What is the main purpose of this "Māya"? It is used by our Lord to create this Universe. If the "Jiva" is not "infatuated" by this power of "Māya" of our Lord, then this "Universe" will not get originated at all! Through the use of the word "Cha" (and), the protection and the destruction of this Universe are also indicated. Moreover, our Lord is the controller of this "Māya" (hence MAYEE), and the only refuge of all illusory powers! If the Lord were not to manifest His Māyik powers, then no one will be able to understand this power of our Lord (i.e. it will not be known at all). Hence the Lord manifests His powers of "Māya", and it's "glory and greatness" also will not be seeable, if the Lord desists from exhinbiting His Māyik powers (i.e. that our Lord is glorious and omnipotent can be realized only, when the "result" and "effect" of His powers are seen by everyone outside).

With a view to express their desire to have the "lotus feet" of our Lord as their "only refuge" (especially when the "Māya" of our Lord is insurmountable), the Lord is now addressed as "Bhooman" – Oh Lord! You are related to all the beings. You are all-enveloping (Bhooma) i.e. everyone is related and belonging to our Lord! will it be that the "blemish" of these "beings", will get attached to our Lord, due to His inherent relationship with all the beings? Not at all. Our Shri Mahaprabhuji, replying to this, says that the "blemish" of the beings are not in our Lord, who is the "Bhooma"! With a view to make us understand this important aspect clearly, it is said in this verse, "with His own powers" i.e. due to the presence of extraordinary powers in Him, our Lord does not have any effect of these "blemish" on Him! The word "or otherwise" (Anyatha) has been used to indicate, that in all the "beings", the "lotus feet" of our Lord are missing, and in it's place, they all have "bloated egos" (Abhimaan) only! In fact the Jiva should not have this type of attitude (i.e. egoistic) or it's resultant action!

OUR LORD IS FULL OF THE MOST AUSPICIOUS GUNAS (QUALITIES), AND THIS IS FAMOUS EVERYWHERE! Where is His famous quality of having the "Māyik" power in Him? An example is given here, to explain the way, our Lord's "Māya" operates! Like fire and heat enter into water and without being seen, does it's work! Moreover from "fire", water has been originated (although both of them are "inimical" to each other) and "water" is the "result", and "fire" is the cause! In this way, the intrinsic quality of "water" has covered up the "fire" and none can see this fundamental aspect! IN THE SAME WAY, OUR LORD ILLUMINATES EVERYONE, BUT HAS HIDDEN HIMSELF,

THROUGH HIS POWER OF MĀYA OR ILLUSION! In this way, the quality of Māya gets to be seen or famous! Like "water" has hidden it's fundamental basis of fire", in the same way, our Lord's won power of Māya, has "hidden" our Lord's real form! This power of Māya is "known" or "experienced" through it's qualities (Gunas) only! He who is able to see, in the "humans" the glory and greatness of our Lord, He attains the wonderful "Jnāna" (spiritual knowledge) by seeing these "opposing qualities" (i.e. the Divine quality in man). The sage Narada says now, "On my getting this "Darsan" of You, Oh Lord!, because You have blessed me with the knowledge about the spiritual principles pertaining to You, there is no "wonder or astonishment" in me (i.e. I am not able to see anything more wonderful, as everything about You is always wonderful). Later, with the help of this "meaning" any opposition to the "Māya" of our Lord, will be mitigated. It appears, out of "delusion" (Bhrama), someone has put these type of "words" in this verse.

Our Lord always performs very wonderful deeds. Even then, why there is "astonishment" at seeing (having "Darsan") of His stories/Leelas? If someone says like this, the answer is given, through the next verse.

तवेहितं कोऽर्हति साधु वेदितुं स्वमाययेदं सृजतो नियच्छत ।
यद्विद्यमानात्मतयावभासते तस्मै नमस्ते स्वविलक्षणात्मने ॥३८॥

VERSE 38 Meaning: "Oh Lord! You, through your power of Māya, which is action-prone, have created this Universe! Then, You cause it to merge back into yourself only! Who is deserving to know, about the nature of your such desires and action? That, which is really not there

(i.e. present) is seen by everyone as brilliant! Such is your real extraordinary Divine nature! Oh Lord! I offer my prostrations to You!"

श्रीसुबोधिनी–इदमित्थतया चरित्रज्ञाने प्रतिनियतधर्मे च चरित्रे विरोधज्ञानादाश्चर्यं भवति। तदेव तु न सम्भवति, यतः को वा तवेहितं **साधु** इदमित्थतया **वेदितुमर्हति**। तत्र हेतुः **स्वमाययेदं सृजतो नियच्छत** इति। मायाबहिर्भूतो हि वस्तुनो मायाया वा याथात्म्यं जानाति, विश्वमेव हि मायया सृजति, हरति, तस्मादिह लोके परलोके वा न कोऽपि तत्त्वं जानाति। ननु बाधितार्थत्वेन मायायास्तत्त्वं कुतो न ज्ञायत इति चेत्, तत्राह **यद्विद्यमानात्मतयावसीयत** इति। यदविद्यमानमपि विद्यमानात्मतया निश्चीयते। अतो ज्ञानाभावात्केवलं तस्मै ते नमः। जीवस्वरूपान्नमस्कारयोग्यत्वाय सर्ववैलक्षण्यमाह **स्वविलक्षणात्मन** इति। स्वत एव सर्वविलक्षणः आत्मा यस्येति ॥३८॥

नन्वेवं सति भगवाननर्थहेतुः कथं सेव्य इति चेत्, तत्राह **जीवस्ये**ति।

SRI SUBODHINI: "On coming to know about your stories and Leelas, and also after realizing your real nature and stature, we are able to see "contradictions" between the two! This creates utter surprise and astonishment in us! In reality, there is no possibility for any "contradiction" between the two. Even then, there is "seeming" contradiction. NO ONE DESERVES (IN FACT INCAPABLE) TO REALLY UNDERSTAND, AS TO WHY, HOW AND WITH WHAT MOTIVE (BHĀVA), YOU ENACT YOUR DIVINE LEELAS. NO ONE IS ABLE TO UNDERSTAND THIS. The reason, again, for this is that, You create this Universe, through your Māyik power and merges it backwards unto yourself only! (i.e. THIS UNIVERSE ORIGINATES, STAYS FOR SOMETIME, AND GETS MERGED BACK TO OUR LORD, THROUGH A MERE WISH ON HIS PART). He, who is not under the control of "Māya", he only can under-

stand really the nature of all materials and also of this "Māya" of our Lord! No one else can understand this. Why? "Oh Lord! You create this Universe, through your Māyik power, and also destroy the same. Because of this, no one has understood, either here or in the other world, the principles behind this creation and destruction. Why is it, that it is well nigh impossible to understand the principles behind our Lord's "Māya"? On this, our Shri Mahaprabhuji says "that which is not present or there, even this can be determined due to the existence of the Divine Aatma". Like, in reality, everything is "Aatma" only, and there is nothing else. Even then, those incidents/objects, which really do not exist can be determined. Hence, due to the absence of the Jnāna about our Lord, the power of Māya of our Lord hides the "truth" and, this also leads to the ignorance about the "Māya" power of our Lord." "We are bereft of "Jnāna". Hence, unable to understand your glory properly, we are all prostrating to You only! Your Divine nature is by itself very extraordinary and unique in all ways! Hence, we, the Jeevas deserve only to do prostrations to You! (i.e. we do not deserve anything else, as we cannot understand your nature or the nature of your Māya either).

If this is so, the Lord will become the cause for "decline and defeat," (Anartha), and how can He deserve to be served? The answer to this is given, through the next verse.

जीवस्य यः संसरतो विमोक्षणं न जानतोऽनर्थवहाच्छरीरतः ।
लीलावतारैः स्वयशःप्रदीपकं प्राज्वालयत्त्वा तमहं प्रपद्ये ॥३९॥

VERSE 39 Meaning: "This Jeeva, having got "meaningless" bodies (which leads to more decline) goes

about in his life in this "Samsāra". How can he get redeemed from this "Samsāra"? He is unable to understand the way, till You, Oh Lord! manifest yourself through your incarnations, with a view to enact your Leelas, and brighten the lamp of your fame leading to the destruction of all darkness of the Jiva, by showing him, the path of surrender to You! Such is your compassionate nature, Oh Lord! we have come to surrender to You!"

श्रीसुबोधिनी–यः स्वयशःप्रदीपकं प्राज्वालयत्, तं त्वामहं प्रपद्य इति सम्बन्धः। तदा भगवाननर्थहेतुः स्यात्, यद्यनन्तं संसारं सृजेत्, द्वाराभावं वा सर्वथाऽज्ञानं वा। प्रत्युत सर्वपदार्थज्ञानाय स्वयशःप्रदीपकं वेदपुराणेषु प्रसिद्धमवतारं गृहीत्वा प्राज्वालयत्। अन्यथा शब्दैकनिष्ठस्य न कदापि धर्मः प्रसिद्धो भवेत्। भगवन्मायान्धकारे यश एव प्रदीपो भवति, न ज्ञानादि, 'ज्ञानकाशये'ति वाक्यात्। प्रज्वालनहेतवोऽपि न दुःखसम्पाद्याः, किन्तु लीलावताराः। तत्प्रपन्नायैव प्रज्वालयतीति तं त्वामहं प्रपद्ये ।।३९।।

अतो यद्यपि ज्ञात्वैव व्यामोहार्थमज्ञाननाट्यं करोषि, तथापि पृष्टेर्थे उत्तरं दास्ये इत्याह **अथापी**ति।

SRI SUBODHINI: The Lord has lit the lamp of His own "fame", and "we are surrendering to You, Oh Lord! – here, both of these are interconnected. Our Lord will become the cause for something "wrong" (i.e. unwelcome event), when He has created this Universe, and did not leave a "way or method" (or a window) to go beyond this Universe (i.e. to get released) or keep everyone in "ignorance" at all times! But, our Lord, out of deep love and compassion has arranged also for the ways and means, for a Jiva's release from this "worldly" bondage. He has ensured the ways and methods for everyone to get the correct knowledge of everything. For this sake, He has taken "incarnations" as a Leela of His'

and these incarnations are famous in Vedas and Puranas. Through this, the Lord has lit the lamp of His fame! And through the "brilliance" of this lamp, the "darkness" of the Jiva will get removed. A Jiva can, without any difficulty, cross over this "Samsāra" by completely surrendering himself to our Lord. "Oh Lord! If You do not bless your devotees with this grace, then, those who are attached only to the "letter and words" of the scriptures will never be able to attain the right path and redemption. The "darkness" created by the "Māya" of our Lord can be destroyed only through the lamp of our Lord's "fame". "Jnāna" (spiritual knowledge) and other methods will not be able to do this. Even to attain the "brilliance" of the lamp (viz. our Lord's fame) is also very easy (i.e. not having any sorrow or difficulty), as it consists of our Lord's Leelas enacted during His several "incarnations"! No sooner a "Jiva" surrenders to our Lord, the lamp of "fame" of our Lord gives "brilliance" automatically. "Hence, Oh Lord! I have come to surrender to You."

"Though, you are acting, as though You are "ignorant" (i.e. not aware of) even then, Oh Lord!, Narada says, as per the next verse.

अथाप्याश्रावये ब्रह्मन् नरलोकविडम्बनम् ।
राज्ञः पैतृष्वस्त्रेयस्य भक्तस्य च चिकीर्षितम् ॥४०॥

VERSE 40 Meaning: "Oh Brahman! Though You are "acting" like a "human" being, even then, I will inform You about the desire of Yudhishtira, who is your great devotee and son of your aunty."

श्रीसुबोधिनी–भूमन्निति। तवात्मसङ्गोपनमावश्यकमिति। कथने हेतुः **ब्रह्मन्निति**। वेदवत्तवाज्ञा सर्वैरेव कर्तुं शक्येति सूचितम्। यदस्मत्सन्तोषार्थं

लोककुशलं पृष्टम्, तस्य स्तुतिपरत्वात्तत्रोत्तरं न दास्यामि, किन्तु पैतृष्वस्रेयस्य युधिष्ठिरस्य चिकीर्षितमाश्रावयिष्ये। राज्ञो हि चिकीर्षितं प्रजानां हितकारि भवति, बन्धोर्बन्धूनां भक्तस्य भगवतः चकारात्सर्वेषां हितकारि गुणवतः ॥४०॥

तदेवाह यक्ष्यतीति।

SRI SUBODHINI: "Oh Lord! it is necessary for You to "hide" your Divinity! As You are the highest truth of "Brahman"!" By telling like this, the sage Narada, told and indicated that, everyone should respect "Your" (the Lord's) words, like they would respect the "Vedas"! Oh Lord! You had asked me regarding the welfare of this world, and I know for certain, that You had asked me this only to make me happy! Moreover it looks like a "Stuti" (praise) of me! Hence, I would not reply to this particular query! But, the king Yudhishtira, who is your devotee and the son of your aunty, has some desires in his heart, and I will convey them to You. Usually, whatever a king desires to do, is designed to confer welfare on his subjects. Likewise, whatever a relative wants to do, in the same way, it is designed to confer "welfare" on his relatives only. Again, what a devotee of our Lord desires to do, this same action is alwyas designed to benefit our "Lord"!" By the use of the word "Cha" (and), it is indicated, that WHATEVER THE LORD DESIRES TO DO, ALWAYS CONFERS WELFARE AND BENEFITS FOR EVERYONE.

Whatever Yudhishtira desires to do, is being told, through the next verse.

यक्ष्यति त्वां मखेन्द्रेण राजसूयेन पाण्डवः ।
पारमेष्ठ्यकामो नृपतिस्तद्भवाननुमोदताम् ॥४१॥

VERSE 41 Meaning: "With a view to attain the highest auspicious wealth, Yudhishtira is desirous of doing your worship by celebrating the "Raajasooya sacrifice". He has requested for your approval."

श्रीसुबोधिनी–त्रिधा हि यज्ञकृतिः, फलार्था भौतिकी, शुद्ध्यर्थाध्यात्मिकी, भगवदर्थाधिदैविकीति। 'यज्ञेन यज्ञमयजन्ते'ति श्रुत्या सैव निरूपिता। तत्र प्रतिबन्धकनिवृत्तिः भगवतैव कर्तव्या, इज्यान्तराभावादित्यभिप्रेत्याह **त्वां यक्ष्यती**ति। 'यज्ञो वै मख' इति श्रुतेः। आधिदैविक एव यज्ञो मखो भवति। प्रकरणवशात् क्षत्रियस्य राजसूयादन्यः यज्ञः श्रेष्ठो नास्तीति। उपरतानां क्षत्रियाणां ब्राह्मणानामेव दीर्घसत्रेष्वधिकारात्। महति च बहवो विघ्नाः। **पाण्डव** इति पण्डुवाक्यात् अवश्यकर्तव्यत्वम्। भगवान् सर्वभावेन सेव्यः प्राणिना (तदा), कदाचित् तादृशी सेवा नियतकालसाधनसम्पत्तौ भवति। सा सम्पत्तिः परमेष्ठिन एव, नान्यस्य इति पारमेष्ठ्यकामः। अन्तस्तथा सेवायामनधिकारमाह **नृपतिरि**ति। तत्रेज्यानुमतिः प्रयोजिका, तदभावे तोषामावात्। देवतातः फलमिति पक्षे न फलं कर्मणः। कर्मणः फलमित्यपि पक्षे देवताप्रीतिः साधनत्वेन सिद्धेति तदभावे न फलम्। 'तृप्त एवैनमिन्द्रः प्रजया पशुभिस्तर्पयती'ति श्रुतेः। अतः पूजायां पूज्यानुमोदनमावश्यकमिति भवाननुमोदताम्। इदमनुमोदनं समीपे स्थित्वा। पूजापूज्ययोः देशान्यत्वासम्भवात्। अनेनैव यशः स्वर्गहेतुभूतमन्तःकरणशुद्धिश्च भविष्यतः ।।४१।।

अत एकेनैव त्रैविध्यमपि सेत्स्यतीत्यभिप्रायेणाह **तस्मिन् देव** इति द्वाभ्याम्।

SRI SUBODHINI: A sacrifice (Yagna) is done for 3 reasons. Hence it is done in 3 ways. The sacrifice, which is done with a motive or result in the mind is "physical" by nature. The sacrifice, which is done for the "purification" of one's "inner-self" is the "spiritual" sacrifice. The sacrifice, which is done without any motive for the sake of our Lord is the "celestial or the Divine" sacrifice. The Vedic utterance of "sacrifice was done with

the motive for sacrifice" (i.e. without any motive) has explained the "celestial and Divine" sacrifice. If in the performance of this sort of sacrifice, if there is anyone who causes obstruction or hindrance for the due performance of this sacrifice, then, these "obstacles" are removed by our Lord only! "This type of "Yagna" is not different i.e. this sacrifice will worship You only!" In fact, only this type of motiveless "sacrifice" is the real "sacrifice" (Makha).

As per the traditions, for a member of the "warrior" class, the "Raajasooya" sacrifice is considered as the "highest". In fact, in this world, only the members of the warrior class and Brahmins, are entitled to do this sort of "long-period" sacrifices. In the conduct of these types of very "big" sacrifices, one encounters "great" difficulties and obstructions. Why do they still attempt to do such types of sacrifices? Answering this, it is said, that, the desire is from the "Pandavas". The word "Pāndu" is used to indicate that, it is the duty of the Pandavas to do this sacrifice. OUR LORD IS ENTITLED TO BE SERVED BY ALL BEINGS THROUGH THEIR VARIOUS WAYS AND NATURES. But very seldom, every time, this is possible, and that too for all! Hence, when one has got wealth, within a stipulated time, then he should definitely serve our Lord in every way! This wealth is for doing this Seva to our Lord, and not for anything else! "Hence, Yudhishtira is desirous of doing your Seva, and he desires to get "wealth", through which only, he can do your daily "Seva" properly!

He is the king and without getting your approval, he is not entitled to do this sacrifice. The "result" of this sacrifice will be given by the celestial deities. The result of the "action" (Karma) is the "pleasing" of the celestial

deities and due to their grace, the "result" of this "Yagna" is given! Hence, without their getting "pleased", there will not be any result. As per the Vedic saying, "Indra showers every type of prosperity, and makes the one happy, who does the sacrifice". Hence with a view to do "Seva" (worship), the approval of the one to be "worshipped" is required. "Hence, Oh Lord! please give your approval. Please give this "approval" by being near to them (i.e. being present there), as it is "impossible" for the "worshipper and the worshipped one" being in different places! Moreover, through this only, Yudhishtira will attain the "fame", which is the cause for his entry into heaven, and also for the purification of his inner-self."

Hence, through one "action" only, three types of "tasks" will be accomplished. This view is spoken, through the next verse.

तस्मिन् देव क्रतुवरे भवन्तं वै सुरादयः ।
दिदृक्षवः समेष्यन्ति राजानश्च यशस्विनः ॥४२॥

VERSE 42 Meaning: "Oh Lord! During this noble Yagna (sacrifice), celestial deities and exalted kings, will come, with a desire in their mind, to get your "Darsan"."

श्रीसुबोधिनी–कीर्तिर्लोकद्वये राजभिर्देवैश्च भवति। तत्र यद्यपि भागाभावात् यागार्थं देवानामनागमनेऽपि त्वां दिदृक्षवः समेष्यन्ति। राजानश्च स्पर्धिनोऽपि। कौतुकार्थमागमने तु न यश इति। **देवेति** सम्बोधनम्। ऋतुवरे यथा महोत्सवे देवदर्शनं महोत्सवकर्तुर्यशस्करं भवति। **यशस्विन** इति। तेषामपि यशोऽत्र मिलितं भवतीत्युक्तं भवति। **आदिशब्देन** सिद्धादयोऽपि ॥

प्रसङ्गादेव शुद्धिमप्याह **श्रवणादिति**।

SRI SUBODHINI: "In both the "worlds" (here, and in the other) there is "fame" due to the "kings", and the "celestial deities". Perhaps, when there is no "oblation" given in this Yagna,the "celestial deities" may not come but others, curious to see, will come. Usually the kings bear anger and jealousy to each other, but these persons also will come, for fun. Of course there is no "fame" attached to this type of coming. "Oh Lord! (Deva) – this is the addressal made by the sage Narada to our Lord, with a view to indicate that, like in a big "Utsav" (festival) or getting "Darsan" of the Lord in a big festival – the one who conducts this festival attains great "fame". E.g. if a devotee of our Lord arranges for the "Utsav" of "Annakoota" for our Lord, then many persons, eager to get our Lord's "Darsan" come over there! While having "Darsan", they also sing the "praise" of the devotee, who has arranged for the celebrations of this "Utsav" (festival). Now, here, (at Yudhishtira's sacrifice) those persons, who will come to participate in this "foremost" of the sacrifices will get your "Darsan" and get pleased. They will sing the "praise" of Yudhishtira, which is, at any rate, well-known! The word "Aadi" (like) denotes to the realized Mahatmas also i.e. they will also come to have our Lord's "Darsan".

Through the next verse the "purification" (sanctity) which will take place, during this event, of everyone is being explained.

श्रवणात्कीर्तनाद्ध्यानात्पूयन्तेऽन्तेवसायिनः ।
तव ब्रह्ममयस्येश किमुतेक्षाभिमर्शिनः ॥४३॥

VERSE 43 Meaning: "Oh Lord of the Universe! By meditation on your Divine form, singing your praise, and

hearing your Leelas, even the Chandalas (considered as the lowliest of the low persons) get sanctified! Such is your glorious Brahmic Divine status, that, on getting the actual "Darsan" of yourself and having got blessed through your touch, is there anything remaining to be achieved by these devotees, on whom You have showered your grace? In other words, these devotees, indeed, have attained "everything"!"

श्रीसुबोधिनी–प्रमाणबले आदौ श्रवणकीर्तनस्मरणान्येवोक्तानि। ध्यानमेकाग्रतया स्मरणम्। एवं भक्ता एव कर्मत्यागादिभिः तथात्वमापन्नाः पूर्ववासनया श्रवणादिना तद्दोषं परिहरन्तीति केचित्। अन्यथाप्यन्तेवसायिनां श्रवणादिसम्भवे तादृशजन्मसम्पादकदोषनाशक इति विमर्शः। **तवे**ति सम्मत्यर्थं युष्मच्छब्दप्रयोगः। प्राकृतबुद्ध्या श्रवणादौ मर्यादाभक्तानां मते प्रमेयबलाभावात् न फलम्। अन्यथा सर्वेषामेव नाम्नां भगवद्वाचकत्वात् कस्यापि बन्धो न स्यात्। तत आह **ब्रह्ममयस्ये**ति। ब्रह्मप्रचुरस्य परमानन्दमूर्तेः सच्चिद्रूपप्राचुर्यात् सर्ववेदमयस्य वा। **ईशे**ति। शुद्धौ सामर्थ्यम्। ईक्षाभिमर्शनं प्रमेयबलम्। साक्षात्कारसम्बन्धौ हि फलरूपाविति तत्सिद्धौ साधनसिद्धिर्नान्तरीयकेति कैमुतिकन्यायेनाह **किमुते**ति। अन्तेवसायिव्यावृत्त्यर्थमीक्षाभिमर्शयोः सहप्रयोगः ॥४३॥

भगवद्दर्शनादेः शोधकत्वं कैमुतिकन्यायेन वक्तुं चरणोदकस्य माहात्म्यमाह **यस्यामलमिति**।

SRI SUBODHINI: Where there is the prevalence of the power of "evidence" (i.e. the following or "orderly" (Maryada) spiritual path), there, the three spiritual practices of Sravan (hearing), Keertan (singing the glory of our Lord) and Smaran (remembering our Lord) have been told, as important. The devotee, with a concentrated mind, remembers our Lord and this is called as "Dhyana" or meditation. In this way, a devotee, by giving up his actions (of a worldly nature) attains this state of medita-

tion. He undertakes to "hear" about the glory and Leelas of our Lord, due to his past "Samskāras" (latent tendencies). Through this, a devotee becomes pure, having got rid of his "blemish" (sins) (some say like this). Alternatively, even the lowest category of the human beings viz. the Chandalas, when they are able to listen to the glory of our Lord, the "blemish" which has made them attain this "low category birth" gets removed.

The word "Tava" (your's) is used here to indicate, the necessity to get the approval of our Lord. In this "Maryada" path (orderly), the devotees do not get the benefit of the strength of our Lord, as "Prameya" (their own beloved Lord on whose grace only, the devotee is fully dependent upon). [(Compare this, to the earlier statement, on the strength of our Lord as "evidence or proof" (Pramana)]. These devotees of the "Maryada" path believe, that merely by listening to the glory of our Lord, through one's own "natural" intellect, will not lead to any significant result! But, even if the "result" were to be conferred, through this chanting of our Lord's name, they say, that all the "names" belong to our Lord only, and in this way, each and everyone takes to some holy name of our Lord or another at all times. Hence everyone is bound to attain "Moksha" or liberation. No one will get bound at all? Answering this, our Shri Mahaprabhuji says that, our Lord who is the Supreme Brahman is of the form of the highest bliss (Paramaananda Swaroopa) and is also "existence-conscience-bliss" (SAT-CHIT-AANANDA ROOPA). He is the symbol of all the "Vedas". "By taking your holy name, Oh Lord! all bondages are cut asunder, and one attains the highest bliss (Aanandaprapthi). Your "Darsan" Oh Lord! is capable of purifying everyone, and make them sacred! In this way,

this type of "Darsan" and "contemplation" is due to our Lords' strength and love as "Prameya" (see before, for the meaning). Actual "Darsan" and "deep abiding and loving relationship" with our Lord are the "result" of this grace, on attaining these "results".

Our Lord's "Darsan" and "touch" sanctify everyone. With a view to justify this on the basis of "Kaumutika" way, through the next verse, the glory of the holy "water" which is used to "wash" the holy feet of our Lord is being described.

यस्यामलं दिवि यशः प्रथितं रसायां
भूमौ च ते भुवनमङ्गल दिग्वितानम् ।
मन्दाकिनीति दिवि भोगवतीति चाधो
गङ्गेति चेह चरणाम्बु पुनाति विश्वम् ॥४४॥

VERSE 44 Meaning: "Oh Lord! who makes the entire Universe auspicious and holy! Your crystal-clear "fame" (pure) sanctifies (makes sacred) the heavens and all the quarters (sides). The holy water used to wash your feet, is hailed as "Mandakini" in the space, as"Bhogavati" in the Rasātala region and on earth, it is hailed as the Ganga. In this way this holy water purifies and sanctifies all the three worlds.

श्रीसुबोधिनी–भगवत: कीर्तिद्वयं तीर्थरूपं चरणद्वयान्निर्गतं भक्तानां हितार्थम्। तत्रैकममलं यश: दिवि। रसायां भूमौ च प्रथितम्। सर्वाणि कर्माणि दोषसहितानीति 'सर्वारम्भा हि दोषेणे'तिवाक्यादवगत्याह **अमलमिति**। सन्नियोगशिष्टदोषरहितगुणत्वाद्भगवत:। अतो भगवान् सर्वभुवनेषु मङ्गलरूप:, भुवनमङ्गलत्वाद्वा। तत्रत्यानां यशोगानं लोकत्रयेऽपि। प्रान्तभावेषु तदभावमाशङ्क्याह **दिग्वितानमिति**। दिशामाच्छादकम्। द्वितीयमाह **मन्दाकिनीति**। दिवि मन्दाकिनी, अधो भोगवती, पृथिव्यां गङ्गेति चरणाम्बु कमण्डलुसम्भूतं विश्वं पुनाति ॥४४॥

एवमुभयोर्दूतनारदयोः स्वस्वार्थं प्रार्थनायां यज्जातं तदाह **तत्र तेष्विति।**

SRI SUBODHINI: There are two "holy thirthas" (waters) from our Lord's two holy feet. One of them is of the form of "fame" (Yash) and the other is of the form of "water". Both of these have "emanated" from our Lord, for the purpose of conferring "welfare" on the devotees. One of them is in "space" (in Swarga), with it's sacred "fame" (Yash), and the second one is on the earth. As per our Lord's words in the Gita viz. "All actions are joined with "blemish", it is considered, that this is the "real" nature of all actions. But our Lord's "these two Thirthas" (holy waters) are not like all other types of "actions". They are "blemish free and crystal clear" as our Lord is always "Nirdoshi" (blemishless). Hence, all his qualities, virtues and creations are also "blemishless" and "pure" at all times! OUR LORD IS OF THE NATURE OF HOLY AND SACRED AUSPICIOUSNESS FOR THE ENTIRE UNIVERSE. Because, He is the One Lord, who confers "auspiciousness" to this entire Universe, all the three worlds are singing His "fame", and this "fame" has spread everywhere, on all the sides!

As regards the other "water" form (as different to the "fame" (Yash).) This "water" form of our Lord has come down from the heaven as "Mandakini", and in the Paatala (down) regions, the same water is hailed as "Bhogawati", and on this earth, it is glorified as "Ganga". This holy water which has emanated from our Lord's holy feet, after being washed from the receptacle of water (of Lord Brahma), has become the sacred water, and is purifying all the three worlds of this Universe.

Now, Shri Sukedeva, describes the "prayers" made

by both the messenger and the sage Narada, through the next verse.

श्रीशुक उवाच–

तत्र तेष्वात्मपक्षेष्वगृह्णत्सु विजिगीषया ।
वाचःपेशैः स्मयन्भृत्यमुद्धवं प्राह केशवः ॥४५॥

VERSE 45 Meaning: "Shri Sukadeva said, that our Lord began to think after listening to the words of the messenger and the sage Narada, as to what He should do? Our Lord really, desired to go and visit Yudhishtira. But He wanted to hear Uddhava's opinion. Hence, with clever words and putting His web of illusion (Māya) He began to ask Uddhava."

श्रीसुबोधिनी–तत्र प्रसङ्गे अन्यतरदेशगमने। तेषु तत्रत्येषु सहायभूतेषु। विजिगीषया गृणत्सु सत्सु जरासन्धवधार्थमेव गन्तव्यमिति लौकिकबुद्धेः प्राथम्यात् नारदेशटाकरणे सति। उभयसमाधानार्थं स्वस्य मध्यस्थत्वात् उभयमताभिज्ञं उद्धवं ब्रह्मशिवयोरपि नियन्ता सुखदाता च वचनोत्तमैः प्राह। स्मयेन तमपि मोहयन् वाङ्माधुर्यात्सादरं श्रुणुयात्। अन्यथा सर्वेश्वरत्वं जानातीति न शृणुयादपि। नारदहिताकरणे ब्रह्मपक्षहानिः, जरासन्धवधे महादेवपक्षनाश इति यज्ञार्थमेव गमनमायाति। अतोऽङ्गप्रधानयोर्विरोधे क्रीडा सुखदा न भवतीति तदभिज्ञमुद्धवं सर्वसम्मतं बोधयामास ॥४५॥

भगवद्वाक्यमाह **त्वं हि न** इति।

SRI SUBODHINI: Now, the question arose, as to where our Lord should go. From the "worldly" point of view, at first, He should go to destroy Jarāsandha only, especially, when His own people viz. the Yadavas are very eager to conquer him. But by following this route, whatever is desired by the sage Narada will not be fulfilled. By destroying Jarāsandha, the Lord will injure the cause of Lord Siva, as Jarāsandha was an ardent

devotee of Lord Siva. Hence, it appeared as appropriate, that, He should follow only the advice of sage Narada.

With a view to find a proper solution to these two opposing "demands", our Lord, even though He is the controller of both Lord Brahma and Lord Siva, and conferrer of "welfare" to them, made Uddhava, as His "middle-man" (Madhyastha), and smiled at him. This made Uddhava also get "infatuated", and the Lord now spoke to him, sweet and the "best" of words, so that Uddhava will listen with respect and love. The Lord was aware, that Uddhava knew about His "Lordship over the Universe" and due to this, he may not "obey"! (as Uddhava will leave to the Lord of the Universe to "instruct" and "order" and not expect Him to seek advice!) Hence, the Lord had to, perforce, put Uddhava, in His own web of "Māya" (illusion), so that Uddhava will reply, as one "human" being to another! Hence the Lord resorted to using very "sweet and the best of words", coupled with a soft smile! As told before, it would seem that, to go to attend the sacrifice at Yudhishtira's house would be right. Hence the Lord began to consult Uddhava, who was omniscient, and whose views were acceptable to all!

Our Lord's "words" are told, as per the following verse.

श्रीभगवानुवाच–

त्वं हि नः परमं चक्षुः सुहृन्मन्त्रार्थतत्त्ववित् ।
अथात्र ब्रूह्यनुष्ठेयं श्रद्दध्मः करवाम तत् ॥४६॥

VERSE 46 Meaning: "Our Lord began to say, "Uddhava! You are My best friend, who knows My inner-most thoughts. You are My veritable "eye"! i.e. you are

the one, who will show Me the right path! Now that, we have before us, these two totally different tasks, we have to decide, as to which is the most important task to be competed first by Me only! Whatever you may say and advice Me, I would abide and follow your view."

श्रीसुबोधिनी–सर्वज्ञस्य स्वत एव ज्ञात्वा करणमुचितम्, नत्वसर्वज्ञस्य वाक्यात्। व्यामोहकत्वं वा स्यात्। अतस्तत्परिहारार्थमुद्धवं स्वावयवत्वेन निरूपयति **त्वं नश्चक्षुरिति**। आधिदैविकं परमानन्दरूपम्, चक्षुषश्चक्षुर्वा। तस्यैवायमवतार इति। लोकोक्तिश्च 'मन्त्रीज्ञानचक्षु'रिति। अतो **न** इति बहुवचनम्। केवलं शास्त्रपरतां वारयितुमाह **सुहृदिति**। पर्यवसानज्ञानमाह। मन्त्रार्थस्य फलस्य तत्त्वं पर्यवसानं वेत्तीति। **अथ** अतः कारणादत्रार्थे अनुष्ठेयं ब्रूहि। उभये वयं श्रद्दध्मः। तदेव च करवाम। अन्यतरस्याप्यश्रद्धां करणाभावं च वारयति ।।४६।।

तत उद्धवो महामन्त्री तद्वाक्यममोहकं मत्वा उत्तरकथनार्थमुद्युक्त इत्याह **इत्युपामन्त्रित** इति।

SRI SUBODHINI: An "omniscient" Lord, being aware of everything, is supposed to undertake the correct course of action. In fact, He is not expected to follow the advice being given by another, who is not "omniscient" at all! The Lord desired to put Uddhava in His web of "Moha" (illusion) and hence, He told him in this way, by telling Uddhava as, he is "His own part" (Anga) only. He further told, "You are My eyes and the celestial highest Aananda" (Paramaanandaroopa). As per the Vedic saying, that the "Lord is the eye behind all the "eyes" in this Universe", Uddhava is an "incarnation" of our Lord only! In this world also, it is said, that "a minister is the eye of knowledge" for the king. "You are My minister and hence you are My eye of wisdom."

Our Lord has given the plural of "us" (Naha) to

emphasize, that not only Uddhava will give advice on the aspects of "scriptures" (Sastras), but also on "intimate personal" issues – as Uddhava is "My friend too"! You are fully aware of the principles behind giving sound advice, and also the knower of the ways of the "results and effects" of such advice! Due to this reason, please let me know as to what is the correct way of doing this duty (for this task). Both of us are deeply sincere to the tasks on hand! Whatever you would say, I shall abide by the same. I have no desire to disregard your advice at all!"

Then, the principal minister Uddhava, without thinking that the words of our Lord as "infatuating", began to get ready to give a reply, to our Lord.

श्रीशुक उवाच–

इत्युपामन्त्रितो भर्त्रा सर्वज्ञेनापि मुग्धवत् ।
निदेशं शिरसाधाय उद्धवः प्रत्यभाषत ॥४७॥

VERSE 47 Meaning: "Shri Sukadeva said, "Despite being omniscient, our Lord, like an innocent person, began to ask Uddhava. Uddhava in turn, humbly accepting our Lord's "order", with his head bowed down, began to render his reply!"

श्रीसुबोधिनी–उद्धवो हि न युद्धादावुपदिश्यते, ज्ञानांशत्वात्। यदि ज्ञानेऽपि न विनियुज्येत, तस्य भरणं व्यर्थं स्यात्। एतत्सूचयति **भर्त्रेति**। दोषं निवारयति **सर्वज्ञेनापीति**। निदेशमाज्ञां प्रति शिरसा आधाय अभाषत अङ्गीकृतवान्, उत्तरं विचार्य वक्ष्यामीति उक्तवानित्यर्थः ॥४७॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे सप्ततितमोध्यायः ॥७०॥

SRI SUBODHINI: Uddhava is a part of our Lord's "Jnāna" (spiritual wisdom) and hence, was not used to

give advice on matters pertaining to battles/war etc. If the "question and answer" do not pertain to "knowledge", Uddhava's advice or role will be wasted. This is indicated through the word, used here viz. "Bhartha" (who protects). Through the use of the word "omniscient" (Sarvagna), all types of "blemish" are negated! Hence, Uddhava, with deep humility accepted this "order" of our Lord, with "bowed head", and began to say that "I will reply after giving much thought" to the query made by our Lord!"

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 70th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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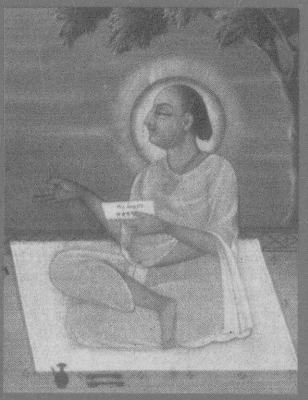
निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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